



A Reply to

# Zakir Naik's ACCUSATIONS on the Ahlul-Hadeeth and highlighting some issues of CONCERN

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# Introduction

**"To what extent should those upon the Quran and Sunnah co-operate with Dr. Zakir Naik?"**- That is a question, asked by many who affiliate themselves to the call of returning back to the way of the Salaf, and see Dr. Zakir Naik upon this way in general; BUT then they saw;

- **Dr. Zakir publicly, openly and exclusively criticizing the Salafis, and scandalizing them** in the year 2003, and again in 2005!
- **Dr. Zakir considers ascription to the terms Ahlul-hadeeth/Salafi as sectarian;** while Salafi scholars and Ahle-Hadeeth moulanas are the highlights of his conferences and TV channel.
- Dr. Zakir does this, despite the well-known fact that the Ahlul-Hadeeth youth, masjid and Dawah centers have been at the forefront of promoting, popularizing and supporting Dr. Zakir.

**A number of confusions and questions have thus, arisen** amongst which are;

- What is the Salafi / Ahle-Hadeeth Dawah about?  
Who are its bearers and allies?
- Is the use of 'descriptive name' like Ahlul-hadeeth- sectarian?
- Whom to support and whom not to support?
- What to make of Dr. Zakir's public criticisms on the Ahlul-Hadeeth / Salafis?

**Therefore, in this booklet we will show...**

- **Dr. Zakir Naik's criticisms on the Ahlul-hadeeth are baseless**, thoughtless, not founded on proper study and have no precedence from the scholars. Furthermore, they were unnecessary because Dr. Zakir was never asked by anyone to label himself as 'ahle-hadeeth'.
- **Dr. Zakir has falsely portrayed that the scholars have a difference of opinion** of the issue of using descriptive names, whilst there is no such difference.
- **Dr. Zakir lied** upon Shaikhul-Islam Ibn Taymeeyah (rahimahullah) and Ibn al-Uthaymeen (rahimahullah) to substantiate his erroneous ideas.
- **Dr. Zakir Naik publicly ridiculed the term Ahlul-Hadeeth while this is a highly esteemed term** used historically to refer to the saved sect. So Dr. Zakir needs to be asked:
  - What is his position on the action of the Taba'een and the Imams of Hadeeth in using descriptive names, like Ahlus-Sunnah and Ahlul-Hadeeth?
  - Was the action of the Taba'een and the Imams of Hadeeth in using descriptive names sectarian and based on ignorance of the Quran?
  - Were they misguided on this issue, and made a collective mistake?
  - If, yes, then who amongst the scholars, before Dr. Zakir Naik said so?
- Furthermore, Dr. Zakir's criticisms go way **beyond the mere discussion** on using descriptive names and actually amount to **distancing and disorienting** the people from the Salafi Dawah itself, because he has **scandalized the Ahlul-hadeeth and spread**

**doubts** that are beyond the comprehension of the average person.

During the discussions, we will also see;

- **The superficial progress made by IRF** in all these years. From the time they were a Quran-Only group, to now, when they claim Quran and Sunnah.
- **The argumentative and stubborn nature of Dr. Zakir** contrary to what is portrayed about him to be a very accessible person, who is open to dialogue and discussion.

We shall see with many examples ahead that whenever Dr. Zakir is approached or advised in a matter that he has pre-conceived notions about, he does not take advice but comes up with futile arguments, and further entrenches his position.

I hope that the discussions that follows will not only help clear confusion on the main subject of discussion, but will help understand our own methodology and direction for the future.

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## Note

The information in this booklet has been confirmed by former employees and educators at IRF, and by individuals deeply associated with it for years.

## **Taking our understanding of the Deen from the scholars**

The Deen should be understood from those who are well-grounded in knowledge. And when confusions occur, one should refer back to the major scholars, and trust their conclusions. This will help gain the correct understanding and proper direction. Therefore, when questions arise, like;

- Should common people, with rudimentary knowledge of the Deen (religion), be encouraged to argue and debate with non-Muslims? See Appendix.
- Should the common people read books of the disbelievers, and expose themselves to the doubts they spread against Islam? See Appendix.
- What is the ruling on Nasheeds, and using them for Dawah? See, Appendix.

and other issues of Aqeedah, Fiqh, Dawah, Manhaj (methodology), we should seek direction and guidance from the scholars, or those teachers/daees who are upon the way of the scholars.

As long as we know who we are, and what the Salafi Dawah stands for, and are able to distinguish a Scholar from a Daee (caller), and know that scholars should be our reference point – then, we will be safe and protected from many doubts and confusions.

And even when confusions and disagreements occur, we have been blessed by great contemporary scholars, al-Hamdulillah, to whom we can refer back to. We have **Kibaar (major) scholars, who passed away in recent times**, like

- Al-Allamah Ibn Baaz,
  - Al- Allamah Naasirud-Deen al-Albaani,
  - Al-Allamah Ibn Uthaymeen,
- and many others – may Allah have mercy on them all.

And we have **Kibaar (major) scholars who are alive today** like;

- Shaikh Abdul-Aziz Aal-Shaikh (the current grand mufti)
  - Shaikh Saaleh ibn Fawzaan al-Fawzaan,
  - Shaikh Saalih al-Luhaydaan,
  - Shaikh Abdul Azeez ar-Raajihi,
  - Shaikh Abdul-Muhsin al-Abbaad,
  - Shaikh Saaleh aal-Shaikh, and others (hafidhahumulla),
- and there are other people of knowledge in our Indian subcontinent well-qualified to be consulted on these issues.

When we know who we are and what we stand for, we will be sturdy enough to benefit even from the daees (callers) who have mistakes - without being harmed in our Deen– Insha'allah.

Dr. Zakir Naik has some good debates with militant-vegetarians, Christians, and the like, which can be benefited from; **but if someone is shown the guidance of the scholars in matters of the Sharee'ah, and he replies back saying, 'but Dr. Zakir says such and such', then that is a clear indication that he has a serious problem identifying scholars and knowing their status!**

## To those who dislike that Dr. Zakir Naik be criticized

Here are some important questions that you shouldn't lose perspective of;

- Who is responsible for publicly levying accusations, and explicitly targeting the Ahle-Hadeeth/Salafis?
- Who started this?
- Does he take advice?
- Does he clarify a mistake or simply stops mentioning it – while the mistakes recorded in tapes continue to be circulated?
- How do we know that the mistake was acknowledged, and who is to correct misunderstandings caused?
- If Dr. Zakir publicly misrepresents the position of Shaikh Ibn Uthaymeen (rahimahullah), should he be corrected or people be left to have a bad-opinion about the Ahle-Hadeeth, because of a false accusation?

Yes, we are well-aware of our environment and situations. We are aware that it's a small and ever shrinking world, and that those who provide Islamic services, in its various forms, are a select few; and such type of discussions cause dissensions and embarrassment amongst brothers, **but we have no choice but to counter the many accusations and misinformation that demoralizes our brothers who call towards returning back to the Salaf**; and do the difficult - and at times, dangerous job of opposing Shirk and Bidah!

## Initial Orientation

of those associated with IRF

It is essential to know some of the original orientations of IRF, in order to see **how far they have really progressed in all these years in terms of taking their methodology from the Quran and the Sunnah?**

I've had many interactions with people associated with IRF since way back around 1993, and the general orientation of all of them, back then, was:

**1. Quran-only types:** They either rejected Hadeeth, or gave it no significance treating it as unbeneficial information.

If you mentioned a Hadeeth to them, the first thing that would come to their minds was, '**What would a non-Muslim think about this Hadeeth?**

And we would argue with them that let us benefit from our religion first, and be good Muslims ourselves, before we are concerned about what non-Muslims think, or how to go about explaining such and such to them.



**2. Avid fans and admirers of Shaikh Ahmed Deedat (rahimahullah)<sup>1</sup>** to the extent that **they imitated him in behavior, attitude and mistakes.** If Shaikh Ahmed Deedat (rahimahullah) made an inappropriate hand-gesture about the beard - as if to show that this is something silly being discussed by Muslims - they all imitated those hand gestures. See the clip at: <http://www.ZakiriLogic.com>

**3. Utter Dislike for Discussion on Differences amongst Muslims,** and no concern about who amongst the Muslims, is upon the correct understanding, and who is a caller to falsehood and deviation? See clip at: <http://www.ZakiriLogic.com>

i) You can see in this clip the rather casual mention of genuine Fiqh issues accompanied by the audience's laughter and chuckles.

Such videos led the people to **belittle genuine Islamic discussions**, and to see differences amongst Muslims as shallow and unimportant. While, in reality, differences amongst Muslims are far more serious than the examples Shaikh Ahmed Deedat (rahimahullah) gave.

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<sup>1</sup> Shaikh Ahmed Deedat's teachings and videos give an insight into IRF's initial orientation. **The intention here is not to criticize Shaikh Ahmed Deedat (rahimahullah);** he did what he did, and may Allah reward him for his beneficial efforts and forgive his shortcomings:

"That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do." [Soorah al-Baqarah (2): 134]

However, mistakes that continue to harm should be clarified, and this is a form of *husn-sulook* with those, who have passed away.

ii) Deedat's statements like, 'They want to convert (i.e., make Muslim) the converted (i.e., those who are already Muslim)', leads to **belittling the importance of Dawah to Muslims**, who have been misguided by innovators and heretics.

#### **4. Indulging in, "Maro Sale Ko (Urdu slang for, 'beat the sucker')"** **style of Debate.**

See clip at: <http://www.ZakiriLogic.com>

Explicit bad language warning!

This is a video clip showing Ahmed Deedat (rahimahullah) training Dr. Zakir Naik on how to debate the Christians, and entrap them by their own scriptures.

So if they say this, you entrap them this way; and if they say that, you entrap them that way – and in Ahmed Deedat words,

"these are your quick reference; one hit, another hit, another hit,... and this one, and this one... maaro sale ko (beat the sucker), maaro sale ko..."

This video clip gives an **accurate depiction of the type of training Dr. Zakir and those at IRF** took; confronting obstinate disbelievers with **witty answers and polemic responses**.

This kind of approach may be appropriate against some acute enemies of Islam, but those trained in this manner use the same mode of debate during Islamic discussions; - throwing any reply – even if false - to momentarily win the argument – and even if they have no in-depth knowledge on the subject!

You can see this (Maro Sale Ko Technique) reflected in Ahmed Deedat's ('Inappropriate hand-gesture') clip, when he blames the Muslims of being involved in petty internal conflicts and neglecting Dawah to the non-Muslims; and he relates this to Muslim girls marrying non-Muslim men - while in fact, those 'Muslim' girls are doing so, not because of our failure to do Dawah to non-Muslims, but because of our failure to educate our girls about Islam!

**So the example of "the name-sake Muslim girls" is a proof for the need of Dawah/education of the Muslims, and not a proof for Dawah to non-Muslims.**

**5. Much Emphasis upon Reading the Books of the Disbelievers,** whilst being poor in Islamic knowledge.

Ahmed Deedat said about reading passages from the bible,

"You owe it to yourself to read it just once in your lifetime. After that, you will really appreciate the Holy Qur'aan!...

Obtain your own Bible and color code it for easy reference. You may color the various references from this booklet in your Bible; 'Yellow' for all contradictions, use 'Red' for pornographic passages and 'Green' for sensible, acceptable quotations as the ones I have mentioned at the beginning of this essay - that is words that you can effortlessly recognize as being those of God and His Holy Messengers.

With just this preparation, you will be ready to confute and confuse any missionary or Bible scholar that comes your way!" [Ref: Is The Bible God's Word?]

**Now compare the precise and careful study of the Bible<sup>2</sup> being encouraged by Ahmad Deedat - to his hand gestures and belittling of Fiqh issues, and matters of Sunnah and Bidah!!**

## **Interactions with People affiliated with IRF since 1993 onwards**

Amongst the people I interacted with, and who were regular attendees at IRF, three stand out, and I vividly remember some of my discussions with them - even after all these years!

**The first is a brother who had much proficiency in books of Hinduism**, a regular attendee at IRF, with a wall in his home - full of books on Hinduism. I had a series of interesting discussions with him about common ideas between Hindu ascetics and Sufism.

Despite being well-versed with Hinduism, this brother was very poor in his understanding of Islam. In fact, from his general social mannerism, **it was difficult to distinguish if he was Muslim or a non-Muslim from central Maharashtra.**

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<sup>2</sup> Read about the impermissibility of studying the books of the ahlul-Kitaab, and teaching them to seekers of knowledge for comparing it to Islam in the Appendix.

**The second brother Rizwaan**, who currently resides in the US, had immense passion for Dawah to non-Muslims, and had **memorized verbatim Bible and Sanskrit quotes** (- back then this was something unique). But unfortunately, he rejected all Hadeeth of Allah's Messenger ﷺ. He had all motivation and interest in reading and researching the Bible but **no inclination to learn Islam - to the extent that he saw nothing in grave-worshippers and Shias!**

**The third and most important person** with whom, I and a friend of mine, had a series of memorable discussions was a professor.

We understood him to be from the core members of IRF, and when I saw the recording of Dr. Zakir's 2005 speech, "Unity in The Muslim Ummah" (the lecture with the unjust accusations and lies on the Ahlul-Hadeeth); it was a déjà vu of our discussions with the professor.

According to the professor, there should be **no discussions about sects, and differences amongst Muslims are of insignificant nature** - after all we all believe in Allah, the Messenger, and the Quran.

[This misunderstanding was taken from Ahmad Deedat, as seen in the lecture; 'From Hinduism to Islam' visit <http://www.ZakiriLogic.com> to watch the clip

Our argument with him was that deviations amongst the various sects were very serious - to the extent that even obvious basics were being disputed about - **So how can this be ignored?**

His view was that we should not speak about Jam'aats as to who is guided or misguided.

We would argue that when someone converts to Islam through your organization - and IRF has a strict policy on not involving in matters related to Muslims - What will you do then? Will you leave him in the company of grave-worshippers, or shias, or non-practicing 'Muslims'?

We now know the answer to this question; IRF would take a 180 degree turn on its policy, providing most services like any other jamaat, and effectively creating a new jamaat with frantic adoration for its chief.

## Chapter 2

Dr. Zakir Naik and IRF

# From 'Quran-only' to 'Quran and Sunnah'

After **Dr. Zakir Naik publicly endorsed Shaikh al-Albaani's book on Salaat, and started showing signs of following the Sunnah on his self** (a full beard and pants above ankles); the Ahlul-Hadeeth brothers began seeing him in new light.

I, along with a number of the brothers involved in Dawah, were present at this lecture in Patkar Hall, Mumbai - and our joy had no bounds, because now we were hopeful to see young and educated Muslims affiliated with IRF being motivated towards the Sunnah, instead of the usual crop of Hadeeth-Rejectors and blind-debaters, that we had become sadly familiar with (like, Br. Rizwan and the Hinduism-expert mentioned in the previous chapter).

Until IRF was in the Quran-only mode; it was to us, just another organization, and no one affiliated with the Ahlul-Hadeeth bothered much about what they do - but **when their call changed to, 'Quran and Sunnah', the people began to have higher expectations from Dr. Zakir Naik and IRF; expectations to correct their mistakes and shortcomings, but...**

In those days, video filming was widely seen amongst most Jamaats and Dawah groups as Haraam form of picture-making; and added to that, **IRF's video recording contained footage of the ladies sitting areas.** Rather, during the ladies question time, the camera zoomed in

on the ladies, and remained there, zooming on one lady after another, even whilst Dr. Zakir answered the question, and many women were not dressed Islamically.

This became a hurdle for some brothers who were using those video tapes for Dawah. And because we had a Dawah organization in Mumbai, they asked me. And I suggested that they advice Dr. Zakir. To my utter dismay, **the reply they got from Dr. Zakir was - if we do not film the women, how would we do dawah to them!!!**

This was not an appropriate response to a Sharee'ah based objection, because Islamic videos should not contain images of women, especially those improperly dressed. **Furthermore, how was Dawah being done to women until IRF started video filming them?**

The reason I mention this, and more experiences of this type, is **to show you the argumentative and stubborn nature of Dr. Zakir**, and to explain why I strongly disagree with those who insist that Dr. Zakir is a very accessible person, open to dialogue and discussion, as announced at the Peace Conference!!!

We shall see many examples that will prove the contrary to what is portrayed about him; rather you will see that **advising Dr. Zakir leads to him entrenching his positions further.**



## **More Strange Logic for Soofi tapes being circulated from IRF**

We found that some brothers had borrowed some **VHS tapes** (in English) **of known soofis (of the bareilwi kind) from IRF**, so we asked them to inform Dr. Zakir Naik – perhaps he is unaware of it. When confronted, Dr. Zakir argued that these tapes were in circulation because of the topics, and if someone comes across any mistakes of soofism in them, they should inform IRF!!!

**So, Dr. Zakir got 150 to 200 tapes from the US and put it in circulation amongst the people in Mumbai - without verifying its contents or the speakers** - and put the onus of checking the tapes on the common people!!! Is this in accordance with logic, or the sense of accountability with Allah?

The VHS tapes were on general topics, but soofi speakers naturally have a lot of soofi undertone and perspective to their lectures. **The result of advising Dr. Zakir turned out to be worse, because now to justify his action he began to teach his staff, and through them, the people in general, that there was nothing wrong in viewing and circulating a lecture, if it in itself did not have major mistakes, even if the speaker was a soofi individual with other videos justifying Shirk and superstitions!!!**

Years later when we had a meeting with Dr. Zakir, he casually mentioned to us that after 9/11 they discarded Hamza Yusuf's tapes, because Hamza Yusuf had been tarnished by his activities post 9/11.

Some tapes were gone, but the logic stayed. Rather the logic is now more in use to justify the presence of all kinds of speakers at the Peace Conference.

## Strange Logic 3: Dawah vs. Islaah

We live amongst non-Muslims and we should present Islam to those who are interested, or inclined towards seeking the truth.

We also live amongst Muslims, many of whom suffer from compound ignorance; ailing with shirk, bidah and superstitions. The Dawah to Muslims and channeling more resources to their education is a greater priority and of more importance.<sup>3</sup>

But we saw in the first chapter, how Shaikh Ahmad Deedat's (rahimahullah) pleas for more active participation towards Dawah to non-Muslim, resulted in his lightening the serious matter of differences amongst the Muslims. Dr. Zakir Naik too, dealt with this in a similar fashion. He brought up a layman's argument to define the term, 'Dawah'. **Dr. Zakir argued that invitation is given to outsiders, and not to the members of the household, and so Dawah is to non-Muslims only, not to Muslims!**

**This strange distinction arose out of advice and discussions at IRF on the need to give Dawah to Muslims.** Initially, such talk would be heard from those visiting IRF, and then Dr. Zakir began to proclaim his layman's argument in public speeches, openly without fear of reproach.

So you can see a pattern in the above three incidents. **Whenever, Dr. Zakir is approached or advised in matters that he has pre-conceived notions about, he does not take advice,** regardless of who gives it;

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<sup>3</sup> Read, "Dawah to non-Muslims is extra gain and Dawah to Muslims is securing the assets" by Shaikh Saalim at-Taweel at <http://www.ZakiriLogic.com>

and the outcome of the advice is his entrenching himself deeper and defending his idea by false logic and argumentation.

Such illogical arguments were so commonly coming out from Dr. Zakir during 1998 to 2003 that it came to be known amongst the brothers active in Dawah as, '**Zakiri Logic**'. So if you tell someone, 'Don't use Zakiri Logic', he would understand what was meant by it. More examples of 'Zakiri Logic' to come ahead, Insha'allah.

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**Must Listen what Shaikh Abdus-Salaam Salafi, the Ameer of Jamiyat Ahlul-Hadeeth Mumbai, had to say on Dr. Zakir's novel ideas.**

Shaikh Abdus-Salaam (hafidhahullah) is amongst the most highly respected elders amongst the Ahlul-Hadeeth, and for those who know him, he is amongst the most patient and forbearing. When he says what he does in this clip, it shows how bad the situation has become. Listen to the audio at: <http://www.ZakiriLogic.com>

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Also Listen: **On those who say Dawah is for Non-Muslims and Islaah is for Muslims** by Shaikh Abdullah al-Farsi

<http://www.ZakiriLogic.com>

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## **Advice to Dr. Zakir on not to support those, who hate and abuse the scholars.**

Another example of how well Dr. Zakir takes advice!

Dr. Zakir Naik, himself told me and another brother, that on his trip to the UK, he met with a number of rival groups, each claiming to be Salafi and warning against each other. **One such group of brothers advised Dr. Zakir not to co-operate with, or accept invitations from Surooris.**

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### **Who are the Surooris?**

Surooris are followers of Muhammad Suroor Zayn-ul-'Aabideen, and this group diverts people away from the scholars, accusing the scholars of being inactive, paid by the government and not having an understanding of the current affairs.

See. No.. <http://www.ZakiriLogic.com>

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It is therefore, not an unreasonable advice to Dr. Zakir Naik that he should refrain from co-operation with suroori groups, who would use his popularity to forward their sinister agendas against the scholars.

If Dr. Zakir Naik is seen as someone upon Quran and Sunnah, and he claims to know and have met many scholars, then this is exactly the advice he will get with regards to the Surooris!

Rather, it is unreasonable and unprincipled for Dr. Zakir to co-operate with those who hate the scholars in the UK, and then rub

shoulders in Saudi with those who respect the scholars and follow them.

**Unable to appreciate this advice, Dr. Zakir Naik sought to justify his co-operation with every group, good or evil, by openly blaming the Salafis for pin-pointing mistakes and infighting!**

Once again, a good advice that goes against Dr. Zakir Naik's pre-conceived notions is rejected by him, and results in generating a more harmful response from him.

A few years later **in 2003, Dr. Zakir was to publicly make these views known** at the Jamiyat Ahle-Hadeeth conference in Mumbai. And **he repeated his accusations with even more fervor in Chennai, 2005** ('Unity in the Muslim Ummah') –

Chapter 3

## **Allegorical interpretation**

of the matters of Ghayb (unseen)

by Dr. Zakir Naik

Numerous times whilst explaining the Hadeeth,

"Set the rows in order, stand shoulder to shoulder, close the gaps, be pliant in the hands of your brethren, and **do not leave openings for the devil.**" [Abu Dawood]

Dr. Zakir Naik said,

"The Prophet was not referring to the devil with the two horns and a tail, which you see in the Onida TV Advt. in India.

**The Prophet was referring to the devil of racism, of caste, of color, of wealth.** Irrespective of whether you are rich or poor, a king or a pauper, when you stand for prayers, for Salaah, stand shoulder to shoulder, so that brotherhood increases and it is practically demonstrated that all are equal and the devil of racism, of caste, of color, of creed and of wealth does not come in between you." [End Quote]

[http://www.irf.net/index.php?option=com\\_content&view=article&id=464%3Aislam-and-universal-brotherhood-part-3&catid=76%3Aqueries-on-islam-may-2011&Itemid=199](http://www.irf.net/index.php?option=com_content&view=article&id=464%3Aislam-and-universal-brotherhood-part-3&catid=76%3Aqueries-on-islam-may-2011&Itemid=199)

**Comment:** The devil that comes between the rows has been described by Allah's Messenger ﷺ in the very next Hadeeth collected in Abu Dawood (667);

Narrated Anas ibn Malik that the Prophet ﷺ said,

"Stand close together in your rows, bring them near one another, and stand neck to neck, for by Him in Whose hand my soul is, I see the devil coming in through openings in the row **just like a small black sheep** [الحذف]." .

**Allah's Messenger ﷺ explicitly mentioned Shaytaan, and described his form like that of a "black sheep" – So, what is the basis for giving Shaytaan the allegorical interpretation of 'racism/class differences'?**

Anyway, the point of mentioning this is that around 2001, we noticed that Dr. Zakir Naik's allegorical interpretation was popularizing other such false interpretations (like Jinn are electricity, the birds that destroyed Abrahah's elephant army were microbial disease, Dajjal is capitalism), and some of those giving Dawah to non-Muslims were giving themselves the liberty (as always) of coming up with their own allegorical interpretations.

## Chapter 4

**If Dr. Zakir really had serious issues  
that need to be criticized,  
then the Ahle-Hadeeth Moulanas and the many Arab scholars  
would not participate  
at the Peace conference and the TV channel.**

It is also worthwhile here to reply to this claim:

**Reply:** Firstly, you should know that **participation in public programs does not mean complete agreement with the organizers**, or else Dr. Zakir himself, by his own admittance, has participated at an event organized by grave-worshippers, and in principle, he is committed to accept any invitation that comes his way.

Secondly, **people participate for various reasons**. Some have a good reason of accepting such an opportunity, which is to reach out to the people, and extend the Salafi Dawah to them, even if they themselves have serious misgiving about IRF's entire methodology.

I know two Ahle-Hadeeth Moulanas, who are prominent speakers at the 'Peace Conference' and we know their tough opposition to Dr. Zakir's ways.

While there are others driven by ulterior motives, driven by fame or their being employees of Dr. Zakir, etc.

Thirdly, as for the **Arab Salafi scholars like Shaikh Ash-Shuraim, As-Sudais, etc.** then their attendance at events like the Peace Conference, is for the sake of encouraging Islamic activities in



general. **Their purpose is to inspire, not to assess and scrutinize**, and this has also to do with the magnanimous and non-sectarian nature of the Salafi Dawah.<sup>4</sup>

This is also to do with the fact that these Shaikhs have an extremely lenient attitude towards Islamic activities, directed at audiences that they themselves are unable to reach; either because of language barriers or nationality, etc. Therefore, if they see Dr. Zakir as someone reaching out to the non-Muslim or the careless Muslims in India, or the non-Muslim expatriates in Saudi, then they will take an extremely lenient attitude towards him. **If however, someone were to spread much less severe mistakes in Saudi, in Arabic, then he would be the recipient of the full ire of the sheikhs.**

To end the argument here, it is enough to mention **Shaikh As-Sudais's visit to Deobandi, from which no one concludes that the Shaikh sees nothing wrong with the Deobandis.**

Fourthly, **a lot of mistakes/shortcomings are overlooked by the scholars and the common people alike, on the pretext of Dawah to non-Muslims**, while they ignore an important fact that 99 of every 100, who listen to those lectures are Muslims.

Furthermore, Dr. Zakir Naik is promoted to the masses as a scholar, who replies to a wide-spectrum of queries on Islam and

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<sup>4</sup> Read what Shaikh Salih Aal-Shaykh advises to those who Call to as-Salafiyyah about not constricting the scope of Salafi Dawah. Refer to the book, '**Salafiyyah: What is Salafiyyah? Why Salafiyyah? What makes you a Salafi?**' Published by [www.qsep.com](http://www.qsep.com) - at <http://www.ZakiriLogic.com>

other religions, and so his mistakes/shortcoming affect a lot of common Muslims who take his word with extreme seriousness.

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## **Why were the Ahlul-Hadeeth desperate to label Dr. Zakir Naik as, 'Ahle-Hadeeth'?**

Well, **the fact is that they were NOT.**

From 1997 to 2002, I was part of the Dawah activity that remained in touch with almost everyone who was involved in Dawah, whether they were Moulanas or enthusiastic brothers.

There were very many discussions related to IRF and Dr. Zakir, because there was much exchange and co-operation between the various Ahle-Hadeeth brothers and IRF. **Many of IRF's own employees were Ahle-Hadeeth Youth but...**

- NOT ONCE did anyone mention that Dr. Zakir should not be co-operated with unless he labels himself Ahle-Hadeeth,
- NOT ONCE did anyone question Dr. Zakir's claim to being upon Quran and Sunnah, since he did not label himself Ahle-Hadeeth,
- NOT ONCE did anyone even ask - Why Dr. Zakir does not call himself Ahle-Hadeeth?

Even we, or any other Salafi Dawah network whose primary goal is to call for a return to 'the Quran and the Sunnah upon the understanding of the Salaf', did not 'brand' our Dawah centers, literature, websites, etc., as Ahle-Hadeeth; at least not the 'IN YOUR FACE IMPOSITION' type labeling; so there is even lesser reason for someone to demand the same from Dr. Zakir.

So, then the crucial question:

**Why was Dr. Zakir Naik's name  
being popularly affiliated with Ahle-Hadeeth?**

The source of this misinformation was within the IRF. **Active members within the IRF were promoting Dr. Zakir Naik as Ahle-Hadeeth.** One individual in particular, who is currently a director of programming at IRF, was deliberately and enthusiastically promoting this amongst the brothers at our Dawah center. He would often boast of his exploits in **'Ahle-Hadeethifying'** IRF, by sparking discussions on Fiqh issues. **He did this to entice more Ahle-Hadeeth brothers to volunteer at IRF.**

Another individual, who was the head of IRF's branch would openly declare amongst the people, "Zakir bhai toh ahle-hadees hain. (Brother Zakir is Ahle-hadeeth)."

I spoke to this brother, and discussed with him in private that if Dr. Zakir Naik does not call himself Ahle-Hadeeth, then why should anyone else? **Rather, it is offensive and degrading even to suggest that people should become 'Ahle-Hadees' because so and so individual was such.**

**The appeal of the Salafi Dawah is our Principles,** our passion towards giving Precedence to Hadeeth over opinions, our retuning back to the Salaf and the original state of affairs, our opposition to Bidah (innovations) and its bearers, our censure of sectarianism, our dedication towards educating the people about Islam from its true sources, and so on. **Our appeal is not that we have so and so in our ranks.** [Note: This discussion took place around 2003.]

Even today, we find Dr. Zakir's employees promoting him as, 'Ahle-Hadeeth'. In a recent video that appeared on the internet last year (2011), another of Dr. Zakir's employee, Moulana Sanaa'ullah Madani, a regular presenter on Peace TV, is seen in a gathering with Ahlul-Hadeeth youth declaring Zakir Naik as a staunch Ahle-Hadeeth.

When asked, "Dr. (Zakir) Saheb is not an aalim (scholar), so before he says something does he ask the scholars?"

Sanaa'ullah Madani replies, "He has an entire team, a team of scholars studied from Madinah. The issue with us Ahle-Hadeeth is that, we do not know the entire matter about him (i.e. Dr. Zakir), then we spread the talk, he is like this or like that.

The amount of hard work he (Dr. Zakir) does - I am making a strong statement here - even our scholars are unable to do. I am making a strong statement here... They are not able to do, when it should have happened that it was our platform, but Allah is getting the work done by him (i.e., Dr. Zakir).

We are just busy calling each other kaafir (disbelievers), this one is Hanafi, this is Deobandi, this is Bareilwi, **but after coming to him (Dr. Zakir), everyone is coming to the correct maslak (way).** They are placing their hands on the chest (in prayer), doing Raful-yadain, **so tell me what is he (Dr. Zakir) saying different from Ahle-Hadeeth?**

He (Dr. Zakir) is more staunch than you! Everyone's pants should be above the ankles. There the Qari Sahib, who is a Hanafi, is given respite for a month; either you become one who acts upon the hadeeth, or leave our school and go away. **So he is more stauncher Ahle-hadeeth than you, brother."**

See the clip at: <http://www.ZakiriLogic.com>

I must also add here that even though, the Ahle-Hadeeth (with the exception of IRF employees/associates who had a vested interest) did not make an issue of Dr. Zakir calling himself Ahle-Hadeeth, **I heard many instances of Dr. Zakir himself initiating the discussion on, 'using the descriptive term, Ahle-Hadeeth' with the common folk.**

One brother, who went for an interview for his child's admission at the Islamic International School, was given a special grilling by Dr. Zakir Naik on this, and **from him, we first heard the ridiculous term coined by Dr. Zakir, 'Ahle Saheeh-Hadeeth'.**

Also in the year 2003, at the Jami'at Ahle-Hadeeth Conference, it was Dr. Zakir Naik's own employee, Dr. Shuaib Sayyed, who publicly directed the question to Dr. Zakir, "Since when are you Ahle-Hadeeth?", and hence, **started this discussion** amongst the people (details in the next chapter).

So, it was Dr. Zakir Naik, who was raising these issues publicly and privately, and not the Ahle-Hadeeth.

**Ahlul-Hadeeth is a historical term, highly esteemed,** as Khateeb al-Baghdadi (rahimahullah), the great scholar from the fourth century of Islam, said,

**"Allah has made these people – Ahlul-Hadeeth – the pillars of Sharee'ah, and He has destroyed through them all abhorrent innovations... Every group has its own focal point which is based on whims and desires, apart from the people of Hadeeth, whose reference point is the Quran, whose evidence is the Sunnah and whose leader is the Messenger to whom they belong...**

**Every innovator pretends to be following their path, and cannot dare to claim any other way.** Whoever opposes them, Allah will destroy him, and whoever goes against them, Allah will humiliate him. **They are not harmed by those who forsake them, and those who stay away from them will not prosper...**" [Sharf Ashaabul-Hadeeth (p.15)]

**I never expected, Dr. Zakir Naik to publicly ridicule the term, 'Ahlul-Hadeeth' that has been historically used to refer to the saved sect, the preservers of the Sunnah.**

Doing so would make someone look absurd and nonintellectual, but then I was wrong! - after all, Dr. Zakir Naik did take his layman's argument on the public stage: 'Dawah is only to non-Muslims because invitations are given solely to outsiders!'

## Chapter 6

Reply to Dr. Zakir Naik's

# Criticisms on the Ahle-Hadeeth/Salafis

in the year 2003

In the year 2003, the Jami'at Ahl-Hadeeth organized a conference in Mumbai, by the theme, 'Deen-e-Rehmat (The Religion of Mercy)', which was attended by many scholars. Dr. Zakir Naik was invited too.

A couple of years earlier, **a group had emerged in Mumbai by the name, 'Jamaatul-Muslimeen** (trans. The Gathering of Muslims)' inspired by the literature of Mas'ood Ahmed, the founder of the so-called, 'Jamaatul-Muslimeen' in Karachi.

**Their main call centered on arguing with those Ahadeeth, which mention attaching oneself to general body of the Muslims, and being obedient to its leader.** So they gathered a few people, called their group, 'Jamaatul-Muslimeen', appointed a leader, who became the Ameer (leader) of the 'Muslims'; and obliged everyone to join their group of 'Muslims' and take the oath of allegiance to their leader.

**They considered 'Muslim' to be the brand-name for their group, and strongly opposed the use of any descriptive term apart from 'Muslim'.** They specifically targeted the Ahlul-Hadeeth youth, and confused some who had a serious misconception.

The misconception being; since Ahlul-Hadeeth are upon Quran and Sunnah, they are somehow immune to the doubts/misinterpretations of the innovators – and therefore, it is acceptable that even common individuals listen to those doubts, analyze it, and forms an opinion about it – **this, of course, is false!**



Therefore, at the 'Deen-e-Rehmat' conference, Shaikh Abdul Hameed Rehmani, a veteran Ahle-Hadeeth scholar with exceptional expertise in history, was asked to respond to those who object to using 'Ahle-Hadeeth' as a descriptive term.

**Shaikh Abdul-Hameed Rehmani explained that our fundamental name is Muslim, and this was the name in use until deviations in Aqeedah and sects appeared.**

**Despite falling into major heresies, sects like the Qadariya, Murjiyah, Mu'tazilah – continued to call themselves Muslims, and hence, the need to distinguish 'Muslims upon the Sunnah' from them.** The Shaikh quoted the well-known statement of Imam Ahmed, "If this Taa'ifatul-Mansoorah (the Victorious and Aided Group) is not Ashabul-Hadeeth (the people of Hadeeth), then I do not know who they are."

[Related by al-Hakim in Ma'rifatu 'Ulumul-Hadeeth (p.3), and Hafidh Ibn Hajr declared its isnaad to be Saheeh in Fathul-Bari 13/293]]

He further mentioned that at the time when people began to give precedence to opinion and Qiyaas over the Hadeeth, two well-known approaches to understanding the Deen appeared; – i) Ahlul-Rai (the People of Opinion) and ii) Ahlul-Hadeeth (the people of Hadeeth).

**He also gave a reference of many scholars who have discussed the usage of descriptive words like Ahlus-Sunnah, Ahlul-Hadeeth, supporters of the Hadeeth – as a way of distinction, after the emergence of misguided sects; and these scholars include - Shah Waliullah in Hujjatullah al-Balighah, Imam Abdul-Qahir al-Baghdadi in al-Farq baynal Firaq, Ibn Hazm, Ash-Shahrastani, and many others.**

After Moulana Abdul Hameed Rahmani's speech, a few questions by the audience were directed towards Dr. Zakir Naik, and amongst these questions were;

How can we get rid of sectarianism in Islam?

**Since when are you Ahle-Hadeeth?**

**The fact that the conference moderator allowed such an up-front question to Dr. Zakir Naik, shows that he too, was under the same impression as many, and this was due to the aggressive marketing of Zakir Naik as 'Ahle-Hadeeth' by his own employee (as mentioned in the last chapter).**

Perhaps, the conference moderator, who was no stranger to Dr. Zakir and had met him at least a dozen times, was looking for some support/encouragement from a 'friend' against the viscous campaign of the 'Jamaatul-Muslimeen'. But, he, the many dignitaries, and rest of the attendees were in for a great surprise, as **Dr. Zakir not only lashed out at the usage of the term, 'Ahlul-Hadeeth', but also flung doubts and arguments at the thousands of common attendees at the conference**, exposing them to a Fitnah from another country which neither the common Ahle-Hadeeth, nor the Moulanas had even heard of (i.e., saying Qutbi, Suroori, Madkhali – and these will be explained later insha'allah)!

It must be noted that these questions went through Dr. Zakir Naik's own employee and IRF-speaker, Dr. Shuaib Sayyed, who **could have very well avoided the controversy by filtering the questions since Dr. Zakir's views on this issue were well-known in his inner circle.**

In reply to these questions, Dr. Zakir Naik started by saying that he was satisfied by what has been mentioned by Shaikh Abdul-Hameed Rehmani concerning the history of the Ahlul-Hadeeth.

He further said that while the Quran forbids sectarianism, a common person when asked as to 'what he is?' - identifies himself as Hanafi, Shafiee, Ahle-Hadees, etc., – and so. And thus, Dr. Zakir asked, "... What was Muhammad ﷺ?"

He added, "... Ahle-Hadeeth means to act upon the Hadeeth, and the Quran is included in this... When I was interviewing for the school admission, there was an Ahle-Hadees person in front of me... So I asked him: 'when the Hanafees pray, where do they place their hands? '

He replied, 'Below the naval'.

So I asked, 'It is in accordance with a Hadeeth in Abu Dawood, so do you also place your hands below the navel.'

He said, 'No, because it is a daeef (weak) hadeeth.'

(Dr. Zakir says), 'Right, that is why I say that if you have to, I call myself, 'Ahle **Saheeh** Hadeeth'.'

## Comments:

1. Here the incident I mentioned in the previous chapter is confirmed by Dr. Zakir himself, and I wasn't aware then that he had already publicly mentioned this in his lecture.

So, as I said, **Dr. Zakir was the one initiating the debate on the descriptive term 'Ahlul-Hadeeth'; and no one from the Ahlul-Hadeeth was imposing this label upon him.**

2. While it is permissible to mock and discredit innovations and false ideas being spread in the name of Islam, **Dr. Zakir's mocking the term, 'Ahlul-Hadeeth' is totally unjustified and uncalled for** - because this term is not a heresy that originated from misguided individuals.

Rather, the use of **descriptive words was an important need of the Muslims after the emergence of sects, and this practice was initiated by the Taba'een** (the students of the Prophet's companions) as Ibn Sirin (d.110) said,

هذا العلم دين . فاصبروا عمن يحدون دينهم .  
 حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ . حَدَّثَنَا إِسْمَاعِيلُ بْنُ  
 زَكَرِيَّاءَ ، عَنْ عَاصِمٍ الْأَحْوَلِ ، عَنْ ابْنِ سِيرِينَ ؛ قَالَ : لَمْ يَكُونُوا  
 يَسْأَلُونَ عَنِ الْإِسْنَادِ . فَلَمَّا وَقَعَتِ الْفِتْنَةُ ، قَالُوا : سَمُّوا لَنَا  
 رِجَالَكُمْ . فَيُنْظَرُ إِلَى أَهْلِ السُّنَّةِ فَيُؤْخَذُ حَدِيثُهُمْ وَيُنْظَرُ إِلَى أَهْلِ  
 الْبِدْعِ فَلَا يُؤْخَذُ حَدِيثُهُمْ .

باب بيان أن الإسناد من الدين . أن الله لا تكن إلا ع. الثقات . وأن جرح الواجهة بما

"They would not ask about the Isnad. But when the fitnah (turmoil/civil war) happened, they said, 'Name to us your men.' So the narrations of the **Ahlus-Sunnah** (Adherents to the Sunnah) would be accepted, while those of Ahlul-Bidah (Adherents to Innovations) would not be accepted."

[Saheeh al-Muslim bi Sharh an-Nawawi (introduction),

chapter: The Isnaad is from the Deen, p.257.

Maktaba Nazaar Mustafa al-Baaz - Riyadh (1st edition)]

**3. What makes Dr. Zakir Naik's mockery more shameful and distasteful is that it was immediately after Shaikh Abdul Hameed Rehmani explained the matter in detail, and quoted Imam Ahmed Ibn Hanbal's (rahimahullah) explanation of, 'the Victorious and Aided Group (at-Taaifah al-Mansoorah)' to be, 'Ashabul-Hadeeth (the people of hadeeth'.**

As for the victorious and aided group, then Allah's Messenger ﷺ said,  
"A group of my ummah will continue to prevail, following the truth. They will not be harmed by those who humiliate them until the decree of Allaah comes to pass when they are like that." [Saheeh Muslim (1920)]

The difference between Imam Ahmed's (rahimahullah) holding this term in the highest esteem, and Dr. Zakir's mockery is clearly evident.

**4. This incident is another example of how well Dr. Zakir Naik takes advice that goes against his pre-conceived notions, and how little his attitude has changed since the Quran-Only/Deedat era.**

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**Dr. Zakir then mentioned how he has given more lectures in Saudi Arabia than in India, which is a difficult task and needs permission.** That is because, as he says, "because in my speech, always the reference is Quran and Saheeh Hadees."

## **Comments:**

Unless Dr. Zakir gave a lecture on, 'Ahle Saheeh Hadeeth' in Saudi, there was no point in him mentioning this at this instance.

Also let it be noted that **anyone who has the connection can give lectures in Saudi, as long as he refrains from sensitive topics.** For years, the Ikhwaan spread their ideologies in Saudi without restriction, and there are many other examples of this. See, <http://www.ZakiriLogic.com>

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**Dr. Zakir Naik claimed that in Saudi Arabia no one knows what Ahle-Hadeeth is,** they only say Salafi.

"...There if you say Ahle Hadees, they won't recognize you."

He also mentioned his meeting with Shaikh Ibn Baaz (rahimahullah),

"...It is out of Allah's Mercy that after a few days, I went with some people I knew, and **was able to speak for an hour with him, with Shaikh Ibn Baaz. And this reply that I am giving - Alhamdulillah, (this view of mine) has been mentioned to many scholars from Madeenah University,** this view I'd like to present to you."

He said that Salafi means to take as proof, the Quran, the Hadeeth and the lives of the companions.

**"...So this is my basis, Quran, Hadeeth, if it's in Hadeeth or the lives of the companions, the Taba'een and their followers. After this, whatever fatwa is given can be correct or wrong. He can be a leading scholar, but if his proof is not found in these, it is not compulsory for us to accept."**

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## **Comments:**

1. Unless Dr. Zakir Naik asked the ignorant taxi drivers in Saudi Arabia, **his claim that the term, 'Ahle-Hadeeth' is not recognized there, defies reality.**

2. Dr. Zakir's mention of his meeting with Shaikh Ibn Baaz (rahimahullah) is of no benefit, because **Allamah Ibn Baaz (rahimahullah) does not agree with Zakir Naik's position at all.**

Likewise, his mentioning this view to the scholars from Madinah University is of no benefit, unless they approved of his views.

Dr. Zakir has over the past many years taken the habit of mentioning big names to falsely substantiate his claims (two more examples ahead)— **BUT his having rubbed shoulders with some knowledgeable people does not in itself give authority to his argument, unless he took his understanding of an issue from the scholars.**

3. Dr. Zakir says that he accepts opinions/actions of the first three generations of Islam as proof; and **labeling oneself 'Ahlus-Sunnah' as a descriptive name is proven since the second generation of Islam; yet, Dr. Zakir rejects the usage of descriptive names; - and he does**

so after a detailed explanation by Shaikh Abdul Hameed Rehmani. This shows that his stubbornness and argumentative attitude makes him unable to understand this simple matter!

This is exactly what Shaikh Mahmood Murad (hafidhahullah) experienced in the year 2005 when he discussed with Zakir Naik, the errors in his books. He said, **"After two and a half hours of our meeting, I felt that it was alike whether I confronted him with his errors or I did not."** Ref: "An Explanatory Statement on the Meeting which took place between Mahmoud Murad and Zakir Naik" | PDF | 2005

It should be noted that after Dr. Zakir Naik's accusations the organizers of the conference requested Shaikh Abdul-Hameed Rehmani to respond back to the accusations of Dr. Zakir Naik BUT the harm and embarrassments had been done!

Also, listen to Shaikh Abdullah Naasir Rehmaan's refutation on Dr. Zakir's views. The Shaikh, who is a student of the great Muhaddith, Allamah Badiuddeen Rashidi (rahimahullah) explains what it means to be Salafi. Listen to the audio at: <http://www.ZakiriLogic.com>

The above was a response to  
some of the issues raised by Dr. Zakir Naik in the year 2003,  
and the rest of the issues that he raised again in 2005,  
are discussed in the next chapter.



## **Dr. Zakir Naik repeated his criticisms on the Ahle-Hadeeth/Salafis in the year 2005**

In a lecture called, 'Unity in the Muslim Ummah' delivered at Chennai in the year 2005<sup>5</sup>, Dr. Zakir Naik repeated his accusations and criticisms on the Ahlul-Hadeeth/Salafis - dedicating the last 40 minutes of his talk on the subject.

### **Dr. Zakir began by questioning if there is any basis in the Quran and the Saheeh Hadeeth directing to call oneself Ahlul-Hadeeth/Salafis?**

This, of course, was a rhetorical question for which no answer is expected, because Dr. Zakir knows well our reasoning, as presented to him in the year 2003. **And he was informed then of the wide-spread usage of the terms from the time of the Taba'een to the Imams and scholars of Hadeeth** - and yet, he did not offer any explanation as to why they described the saved sect as, 'Ahlul-Hadeeth.' So,

- What is Dr. Zakir's position on the action of the Taba'een and the Imams of Hadeeth?
- Was the action of the Taba'een and the Imams of Hadeeth in using descriptive names sectarian and based on ignorance of the Quran?
- Were they misguided on this issue, and made a collective mistake?
- If, yes, then who amongst the scholars, before Dr. Zakir Naik said so?

- Dr. Zakir needs to be asked these questions.

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<sup>5</sup> Sree Krishna Gardens, Thirumangalam, Chennai 9/1/2005

Also in this lecture - on two occasions - **Dr. Zakir Naik refuted arguments brought up by common people. He refuted them at length thereby giving the impression to those unfamiliar that the arguments of the Salafis are childish and feeble.** (I am referring to his encounter with the Australian brothers, and the one, who brought up the Hadeeth of the excellent Salaf) – [See, the lecture, 'Unity in the Muslim Ummah']

**This is unjust because the Salafis are represented by their scholars, not by common people.** Would Dr. Zakir refute Christianity based on an argument of some commoner Christian? Isn't he the one who pleads that Islam be judged by its scripture, and not its followers?

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Dr. Zakir Naik said,

"Literally, if you understand the word, 'Salaf', according to scholars – who the Salafis claim to be good scholars – they say that **literally, no one today can say he is a Salaf** (a predecessor) - Why? (because) We are Khalaf (those who came later on) - We came afterwards. The Salafs are before us.

So compared to the previous people we are Khalaf. Yes, we can be Salaf for our children, and grand children and great grand children. Technically, we can be Salaf, Islamically we can't. Islamically, we are Khalaf."

## Comments:

**No one calls himself Salaf**, unless they are completely ignorant of the Arabic language or think very high of themselves.

**We ascribe ourselves to the Salaf when necessary, by saying, 'Salafi'. The 'i' in the Salafi makes the difference between sense and non-sense.** What Zakir Naik has done is to invent an issue that never was, and then attempted to rebut it!

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Dr. Zakir Naik said that Shaikh al-Albanee says,

"You have to follow Quran and Sunnah, the way the Salaf-e-Saliheen understood. So, for this big sentence, in short form, the word is, 'Salafi' - and the debate was won - according to the Salafis..."

**Dr. Zakir further said that this was Shaikh al-Albaanee's Qiyas – i.e., logic - and hence, he is not obliged to follow it.**

## Comment:

**1. The outcome of the Qiyas is regularly used by Dr. Zakir himself**, when he frequently uses the descriptive terms, Salafi, Ahle-Hadeeth, Soofi, Shia, Tableeghi, etc., in his talks.

It will be interesting to see a lecture by Dr. Zakir where he discusses the various groups, without using descriptive terms apart from Muslim.

## 2. This Qiyas is also seen at action in the, 'IRF Educational Scholarship Application Form.'

### RELIGIOUS DETAILS:-

1. Religion : \_\_\_\_\_ 2. Which Islamic School of thought do you belong to:  
☐ Hanafi ☐ Shafi ☐ Ahle Hadith ☐ Ithna Ashri (Shia) ☐ Bohri Ismaili ☐ Khoja ☐ Other\_\_
3. Religious Interest : ☐ High ☐ Moderate ☐ Low
4. Salaah: ☐ Regular ☐ Sometime ☐ Irregular
5. Which Jamat / Organisation do you belong to / consider to be the best:  
☐ Deobandi ☐ Bareilvi ☐ Salafi ☐ Jamat-e-Islami ☐ Tablighi ☐ Other\_\_\_\_\_
6. Islamic Education:\_\_\_\_\_
7. Association with Islamic Organisation: ☐ Yes ☐ No

**Contents of this form show that IRF has a practical need to distinguish between Muslims, and this cannot be done without the use of descriptive name, - and is in contrast to the polemic stance (Urdu: *munaazarana andaaz*) adopted by Dr. Zakir in his arguments.**

3. On the IRF form under, "Which Islamic school of thought you belong to", you find Hanafi, Shafie, Ahle-Hadith, Shia, Bohri, Khoja..." But there is no option for 'Muslim' - and this is an acknowledgement that descriptive terms are an addition to the generic term, 'Muslim' and **not a replacement of the term, 'Muslim'. Thus, is answered Dr. Zakir's question, '...What was Muhammad ﷺ?'**

4. **What Shaikh al-Albanee said was not based on his personal Qiyas.** Rather, on the fact that there is precedence and acceptance for the use of descriptive terms like, Ahlus-Sunnah, from the second generation of Islam.

Dr. Zakir argued,

**"At the time of the Prophet, there were hypocrites (Munafiqs), (but) the Sahabah did not change their name.** There were Khawaarij, ...people gave them the label, yet, the Sahabah called themselves Muslims.

Did the Sahabah say, 'Give them a new name?' No, they continued calling themselves Muslim. There were Mutazilites, people yet continued to call themselves Muslim."

## **Comments:**

**1. This is a false argument which opposes the fact that the Taba'een DID CALL themselves, 'Ahlus-Sunnah'.**

**2. The issue of the hypocrites (munafiqs) is irrelevant** here, because a munafiq is he, who conceals Kufr while outwardly showing Islam. A munafiq does not do or say anything that makes him different from the Muslims, and thus, there was no need for the Sahabah to distinguish themselves from the hypocrites.

**3. When the hypocrites did show their true colors,** and became proponents of heresies and innovations, **there was a need to distinguish the 'Ahlus-Sunnah' from the 'Ahlul-Bidah', and so this was done.**

**4. The logic of Dr. Zakir does not go along with the theme of his talk, i.e. 'Unity in the Muslim Ummah';** because according to what he says, one should label oneself Muslim while he may label others with other names. So even if everyone labels themselves as 'Muslim', the

unity is not achieved, because they will be labeling others with other names!

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Dr. Zakir says,

"Now coming to the question – therefore, Shaikh Naasir ud-Deen al-Albanee says, 'you have to call yourself Salafi.'

**My question is, 'Which Salafi?' Do you know how many types of Salafi** - are you a Qutbi, or Suroori or Madkhali. I can name another Salafis... And if you go to the UK, Masha'allah, Subhaan'allah, There are so many groups, each group fighting the other group, calling the other Kafir."

## Comments:

**1. Even if what Dr. Zakir says was to be true and accurate, anyone who has any sympathy for the Salafi Dawah, and is aware of the contributions of the Ahlul-Hadeeth to the Dawah scene in India, will not mention these matters on a public platform,** and that too, when it is known that this information reaches out to millions who see Dr. Zakir Naik as a credible source of Islamic information.

The reason for this is - **These statements go way beyond the mere discussion on using descriptive names, and actually amount to distancing and disorienting the people from the Salafi Dawah itself.**

Dr. Zakir Naik has thrown words at people (i.e. Suroori, Qutbi) about which they have no understanding, and hence, they cannot figure out if this is a minor shortcoming of the Salafis, a serious flaw or no flaw at all. This is an example of the 'Maro Sale Ko'

(Urdu slang for, 'beat the sucker') type of argument that was mentioned in the first chapter.

2. "Do you know how many types of Salafi - are you a Qutbi, or Suroori, or Madkhali, I can name another Salafis."

**This question of Dr. Zakir Naik is problematic, but NOT unanswerable.** It is just like arming someone with the question, "What type of a Muslim are you; Sunni-Muslim, Qadiani-Muslim, Ismaili-Muslim?"

The answer is simple, "Qadianis and Ismailis are not Muslim at all because they have strayed far from the principles and basics of Islam - even if they claim to be Muslims."

The question, however, is problematic because the one asking the question is weak in his understanding of the subject, and replying his question has the potential of raising more unnecessary questions.

If the questioner insists that you tell him more about the Qadianis and Ismailis; - as to why they are not Muslims, you are in a fix because you set out to teach them Islam, and they want to know about Kufr. This doubt is therefore, an unnecessary burden upon the seeker of truth since in the beginning, all attention needs to be paid towards learning more important and substantial matters.

As for, "how many types of Salafi?" – then, you should know that **the Salafi Dawah (call) is represented by its scholars;** rather every group/religion is known by its core and foundation, not by its fringe or heretical elements.

The Salafi scholars are not divided or split. Rather, they are the ones, who advocate unity in Islam, and fight sectarianism in its

various forms. **So there is only one type of Salafi, and that's the type which sticks to the Principles of Ahlus-Sunnah and takes the scholars as a reference point.**

As for those who set their own agendas, priorities, methodology, etc., and take a path independent from the guidance of the scholars, then their claim to being Salafi is a mere pretence.

They used the dynamism and fervor of the Salafi Dawah to gain attention and forward their agendas; and after they had established themselves, they began to distance the people from the contemporary scholars and the correct methodology.

Shaikh al-Albanee (rahimahullah) witnessed this phenomenon himself, and cautioned against it – Read this very important advice at: <http://www.ZakiriLogic.com>

Moreover, if you look at the matter from this angle, **Dr. Zakir is in league with the Suroori, Qutbis, and others; having built his popularity with the whole-hearted support of the Ahlul-Hadeeth, he paid back the favor by entangling them in unnecessary controversy!**

So, while he conducts his activities boosted with a great amount of good-will, **we have been busied with a discussion that is really not the core of our Dawah; not a compulsory requirement, but just an occasional necessity.**



3. Dr. Zakir said,

"If you go to the UK, Masha'allah, Subhaan'allah, There are so many groups, each group fighting the other group, calling the other Salafi a Kafir."

The environment in the UK allows many groups and heresies to flourish, and infighting between various groups for funds and fame is rampant and wide-spread.

One of the reasons for this is that groups from outside the UK use their proxies in the UK, to fight battles that are an extension of battles being fought in Muslim lands. Those battles are of no significance to the Muslims in the UK.

The other reason is that in the name of political asylum and freedom of speech, the government there allows extreme foreign elements to have a voice, and this antagonized the entire Dawah scene. Added to this, the pressures of being a minority and the constant ideological attack gives rise to very strange matters.

**These problems are common, and are not limited to the groups claiming to be Salafi – so, portraying it as such, is unjust.**

**Also, Dr. Zakir's claim that one Salafi group calls the other a Kafir, is a gross exaggeration.** Dr. Zakir should be asked exactly which group he is referring to?

4. Dr. Zakir says a few minutes later that there are various names in different parts of the world like, the KNM of Kerala, Ansaari, etc.,

"So when he (i.e. Shaikh al-Albanee) is saying, 'say Salafi', that means the Ahle-Hadeeth of India - they aren't Salafis?"  
(Rhetorical question)

With this statement, Dr. Zakir has inadvertently acknowledged that those who call themselves Salafi, Ahle-Hadeeth, KNM, Ansaari, etc., are upon one methodology; and so, it is possible to be united despite different descriptive names. **This leads us to the realization that the disunity amongst Muslims is not because of different names and labels, but it is deeper than that. The disunity is because of differences in Aqeedah and understandings, and that is what needs to be worked on.**

**This statement of Dr. Zakir is actually in favor of using descriptive names,** because it shows that the name is not important rather, the principles are.

As for sectarian organizations, they are very particular about their identity, adherence to personalities and obedience to the party manifesto. **The Salafi Dawah opposes any form of group-ism, has no blind-following of individuals, has no party and hence, no party manifesto.**

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Dr. Zakir said,

"Ahle-Hadeeth, which Ahle-Hadeeth? In Bombay where I come from, there are two Ahle-Hadeeth; Jamiat Ahle-Hadeeth and Ghurabaa Ahle-Hadeeth. Which Ahle-Hadeeth do I belong to now? One Ahle-Hadeeth blaming the other Ahle-Hadeeth."

## Comment:

Five minutes after saying this, **Dr. Zakir contradicted himself:**

**"making organizations is not wrong in Islam**, giving name to an organization, Jamaat-e-Islami, Jamiyat Ahle-Hadeeth, no problem."

This shows that **Dr. Zakir hasn't thought through his criticisms**. If it is acceptable to have multiple organizations, then why was he criticizing this in the first place?

As for his accusation; 'One Ahle-Hadeeth blaming the other Ahle-Hadeeth', then **Dr. Zakir has a two fold problem:**

- i) **He does not distinguish between the main body and fringe/heretical elements.**
- ii) **He does not understand the nature and reasons behind the differences.** We saw this in his criticisms of the UK-based organization, and we will see another example later when we discuss KNM (the salafis in Kerala).

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Towards the end of this lecture, Dr. Zakir alleged that both Shaikhul-Islam Ibn Taymeeyah and Allamah Ibn Uthaymeen say that calling oneself Salafi is wrong, and we shall analyze this claim in the next chapter.

Chapter 8

## **Shoddy Research, Tall-Claims and False Accusations**

The climax of the 2005 lecture, 'Unity in the Muslim Ummah', was Dr. Zakir Naik's presenting quotes of Ibn Taymiyyah (rahimahullah) and Allamah Ibn al-Uthaimeen (rahimahullah) which, according to him, prove that calling oneself Salafi is wrong. After presenting his proofs, Dr. Zakir even thumped out,

"So, any Salafi who points a finger at me,  
will have to point a finger at sheikh (Ibn) Uthaimeen."

Dr. Zakir Naik said (44:00),

"There are other scholars who say calling Salafi is wrong. Scholars who believe in Quran, Hadeeth and Salaf-e-Saliheen. First, I will quote you the person who is respected the most amongst the Salafis of the present time - Shaikh Ibn Taymiyyah.

There is a book called, 'The Call to Islam and the Caller' in which 40 Hadeeths are mentioned. The 40th Hadeeth, the last Hadeeth, is a Hadeeth in which it is mentioned.

It is a Hadeeth of at-Tirmidhee, Hadeeth number. 2600. There it is said that Allah's Messenger, Muhammad ﷺ said that I have been instructed with five things, which I am instructing to you...

**Shaikh ibn Taymiyyah says, after this Hadeeth in this book, that one of the Salaf, pious predecessors, he said, that I don't know on which of the two things should I thank Allah**

more; for bringing me to Islam or for keeping me away from the innovators.

One of the salaf, he quotes and he says, 'I don't know on which of the two things... 'You should call yourself only,' even in the previous Hadeeth of Tirmidhee, it ends by saying, 'if you call anything besides the way of the Allah, what Allah has called you and he says, Muslims, Mu'min and Abdullah - a Muslim, a believer and the worshipper of Allah - If you call anything besides these three things to yourself, you are calling yourself to hellfire. Hadeeth!

...So, how can you quote saying that Shaikh Ibn Taymiyyah says you should call yourself Salafi, what Shaikh ibn Taymiyyah says: you have to follow the Salaf-e-Saliheen, which even I say. Ibn Taymiyyah never said, call yourself Salafi."

## Comments:

1. Prior to the above, Dr. Zakir had said,

"...Allah has blessed me that I have met many scholars, whether it is from the great Indian scholars from Nadwa, from Deoband, whether it be the Saudi scholars, whether it be scholars from other parts of the world ...**I had the opportunity to interact with great scholars of the present time** - Alhamdulillah. Interacting with them Allah has increased my knowledge..."

Thus, giving his audience the impression, that what he is about to say is based on knowledge and contact with scholars, **but you will be amazed at the shoddy research that Dr. Zakir has relied upon to levy his heavy accusations.**

**Dr. Zakir has basically based his refutation on two small booklets;**

- a) 40 Hadeeth on the Call to Islam and the Caller - by Shaikh Alee al-Halabi,
- b) Until when will we differ.

**And he did not even read these two booklets properly, nor did he understand anything of the issue!**

In the book, 40 Hadeeth on the Call to Islam and the Caller, Shaikh Alee al-Halabi has collected 40 Hadeeths and mentioned some commentary under it.

From the scan on the page, it is apparent even to a casual reader that **the commentary is by the author, Alee al-Halabi, and not by Shaikhul-Islam Ibn Taymiyyah, as Dr. Zakir has misunderstood.**

hearing, obeying, *hijrah*, and *jihad* in the way of Allaah, the Mighty and Majestic. So whoever separates from the *jamaa'ah* by a handspan throws off the yoke of Islaam from his neck unless he repents/returns, and whoever calls with the calls of the days of ignorance then he is from the horde of Hell-Fire.” It was said, “Even if he fasts and prays?” He said, “Even if he fasts and prays, so call with the call of Allaah, which Allaah gave: The Muslims, the Believers, Worshipers of Allaah.”<sup>95</sup>

This *hadeeth* “comprehends all types of knowledge”<sup>96</sup> and the most important matter that we wish to draw attention to here is it’s end: So call with the call of Allaah which Allaah gave: The Muslims, the Believers, Worshipers of Allaah.

Shaikhul-Islaam Ibn Taimiyyah<sup>97</sup> reports that one of the Salaf (Pious Predecessors) said, “I do not mind which out of the two blessings was greater, that Allaah guided me to Islaam, or that he kept me away from these innovated sects. By Allaah, the Most High, in the Qur’aan He called us the Muslims, the Believers and the Worshipers of Allaah, so we will not leave the names which Allaah has named us with in favour of names innovated by the people, which they call themselves by and also their forefathers for which Allaah has sent down no proof.”

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95. Reported by at-Tayaalisee (no. 1161 and 1162), Ahmad (4/130, 202 and 344), at-Tirmidhee (no. 2863 and 2864), Ibn Khuzaimah (no. 1895), Aboo Ya’laa in his *Musnad* (no. 1571) and in *al-Mafaareed* (no. 83), and an-Nasaa’ee in *al-Kubraa* as occurs in *Tuhfatul-Ashraaf* (3/3) and *al-Arba’eenul-Jihaadiyyah* (no. 6) of Ibn ‘Asaakir through two chains from Zayd ibn Sallaam, from Aboo Sallaam, from him. And its chain of narration is *saheeh*.

96. *Al-Istee’aab* (2/227) of Ibn ‘Abdul-Barr.

97. In *al-Wasiyyatul-Kubraa* (p.76 of my checked version).

This shows that Dr. Zakir did not read this small booklet; instead he most probably relied upon a shoddy research by one of his English-reading research assistants. And **if the research is indeed his, then it is even more shameful that after reading a small booklet - and that too poorly - Dr. Zakir finds the confidence to reply on Allamah Al-Albanee (rahimahullah) – the great hadeeth scholar of our era!**

**2. The quote of Shaikhul-Islam Ibn Taymiyyah is from the Shaikh's essay, 'al-Wasiyyatul- Kubraa' - the English translation of this essay is available for anyone to verify. Visit, <http://www.ZakiriLogic.com>**

**Ibn Taymiyyah uses the term, 'Ahlus-Sunnah wal-Jamaa'ah' to refer to Muslims upon the correct Islam not less than 19 times in this essay - rather the theme of the entire essay is the 'Distinguishing Characteristics of Ahlus-Sunnah.'**

This essay was an advice to those who had exaggerated in the status of a particular Shaikh, and that is the context of the quote which Dr. Zakir Naik mentioned.

**So, Dr. Zakir's claiming that Shaikhul-Islam Ibn Taymiyyah considers wrong the use of any descriptive words apart from Muslim is a BARE-FACED LIE!**



3. The context of Shaikhul-Islam Ibn Taymiyyah (rahimahullah) words referred to by Dr. Zakir Naik is quoted below from the actual book, al-Wasiyyatul-Kubraa.

**It shows that Shaikhul-Islam condemned sectarian names that divide Muslims, like those attributed to personalities and Shaikhs, and he did not condemn, rather used in high esteem descriptive terms like, 'Ahlus-Sunnah' and 'Ahlul-Hadeeth'.**

Shaikhul-Islam Ibn Taymiyyah (rahimahullah) writes,

"Another case of sectarianism resulted over the Imams, causing people to classify each other in a way not ordered by Allah or His Messenger ﷺ. Like when someone is asked, 'Are you Shukayki or Qarfandi?'

These are false titles which Allah revealed no authority for. They are not found in the Book of Allah, the Sunnah of His Messenger, or in the known reports from the Salaf. So, if a Muslim is asked a question like this, then it is obligatory for him to answer, 'I am neither Shukayki nor Qarfandi, rather I am a Muslim, who follows the Book of Allah and the Sunnah of His Messenger.'

It is reported that Mu'aawiyah bin Abu Sufyaan رضي الله عنه asked Ibn Abbas (radhiallahuanhuma), 'Do you follow the millah of Ali or the millah of Uthmaan?' He responded, 'I do not follow the millah of Ali, nor do I follow the millah of Uthmaan. I follow the millah of Allah's Messenger.'

All of the Salaf said that these names are deviations leading to the Fire. One of them said,

'It is not clear to me which of these two favors are greater for me; that Allah guided me to Islam, or that He saved me from this deviation.'

In the Quran, Allah called us Muslims, believers, and servants of Allah. We do not equate the names which Allah has given to us to invented names which people call themselves and their forefathers, since Allah did not reveal any authority to do so." [End Quote of Ibn Taymiyyah]

#### 4. Ibn Taymiyyah's glorified usage of the term, 'Ahlul-Hadeeth.'

Shaikul-Islam writes in Majmoo al-Fatawa (3/347, 348)

"Hence, it is clear that the people, who most deserve to be called **the victorious group, are "Ahl al-Hadeeth wa'l-Sunnah"**,

- They have no leader to follow blindly apart from the Messenger of Allah ﷺ.
- They are the most knowledgeable of people concerning his words and deeds.
- (They are) the most able to distinguish between what is sound and what is not.
- Their Imams have deep knowledge of that.
- They are the ones, who understand its meanings, and are the most sincere in following it.
- They accept it and believe in it, and act upon it.
- They show love to those who adopt it and they show enmity to those who oppose it.
- They are the ones who measure any idea against that which is proven in the Quran and Sunnah, so they never adopt any idea and make it one of the basic principles of their religion unless it is proven in that which the

Messenger brought. Rather they make that which the Messenger brought, the Quran and Sunnah, the foundation and basis of their beliefs.

- With regard to the issues concerning which people dispute, such as the attributes of Allah, the divine Decree, the threat of Hell, the names of Allah and the principle of enjoining what is good and forbidding what is evil, etc., they refer that to Allah and His Messenger.
- They examine the general ideas concerning which the different groups dispute, and whatever of these ideas is in accordance with the Quran and Sunnah, they approve of it, and whatever goes against the Quran and Sunnah, they reject it.
- They do not follow conjecture or whims and desires. For following conjecture is ignorance and following whims and desires without any guidance from Allah is wrongdoing."

[end quote from Majmoo al-Fatawa - Quoted from Islamqa]

We should note that **Ahl al-Hadeeth** includes everyone who follows the Hadeeth of the Prophet ﷺ and gives it precedence over all else, whether he is a scholar or an ordinary Muslim.

Shaikhul-Islam Ibn Taymiyyah writes,

"We do not mean by Ahl al-Hadeeth only those who study it, write it down or narrate it, rather we mean anyone who takes care to memorize it, understand it and follow it, both inwardly and outwardly. The same may be said of 'Ahl al-Qur'aan' (the people of the Quran).

The basic quality of these people is their love of the Qur'aan and hadeeth, referring to them and their meanings, and acting upon what they learn." [Majmoo' al-Fataawa, 4/95 - Quoted from Islamqa]

The imams have said a great deal on this matter. You can learn more by referring to the sources quoted above, as well as volume 4 of Majmoo' Fataawa Shaykh al-Islam Ibn Taymiyah.

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Dr. Zakir further said,

"I am quoting you another scholar, sheikh (Ibn) Uthaimeen... In the book, 'Until when will we differ'...

an Indian asks sheikh (Ibn) Uthaimeen, a question, 'In my country, people call towards Ikhwani and Tableeghi. Are they on truth or falsehood?'

Shaikh (Ibn) Uthaimeen gives the reply, 'If anyone calls himself as Ikhwani, calling himself as a ikhwani, tableeghi or salafi, he is on falsehood.'

The question of Salafi wasn't there, Sheikh (Ibn) Uthaimeen goes out of his way to say that anyone, who calls himself a ikhwani, tableeghi or a salafi – calling towards! - it is on falsehood...

See, Dr. Zakir Naik is nothing in Islam. I am zero. Shaikh (Ibn) Uthaimeen, Masha'allah, has a caliber. **I am following the fatwa of Shaikh (Ibn) Uthaimeen.** So, any Salafi who points a finger at me, will have to point a finger at Shaikh Ibn Uthaimeen!"

## Comments:

### 1. Determining **Shaikh Ibn Uthaymeen's TRUE position:**

Shaikh Ibn al-Uthaymeen (rahimahullah) was asked, "What is the ruling of ascribing to as-Salaf as-Saaleh (the Pious Predecessors); and our saying, 'I am Salafi in Aqeedah'?"

Reply by Shaikh Ibn al-Uthaimeen,

**"Ascription to as-Salaf as-Saaleh (the pious predecessors) is obligatory**, because as-Salaf as-Saaleh were upon that which was the Prophet ﷺ. And saying, 'I am salafi', if he intends to establish a hizb (party/group), or affiliate with a hizb, then we oppose the groups (hizbs). According to us, the entire Muslim Ummah should be one group upon the way of the Prophet ﷺ and his companions.

**If he intends by the saying, 'I am Salafi' that is 'I follow the Salaf' and 'I don't want to form a hizb (party) such that I declare astray, everyone who opposes me' - then this is Haqq (true, correct).**

We are all Salafis (salafiyoon). All of us ask Allah that we die upon the way of the salaf. We all ask Allah for this. **But to make a hizb by the name of Salafi**, and another hizb by the name ikhwaani, and another hizb by the name Tableeghi, and another group named such and such, **we do not agree with this, we do not agree with this.**

Did the sahabah make Hizbs like this? ... reply.

(the audience replies): No.

No. We say No. Whosoever claims it (i.e., the sahabah made such hizbs), then he should bring the proof...."

**Listen to the audio of this reply and read more statements of Shaikh ibn al-Uthaimeen at <http://www.ZakiriLogic.com>**

From the above reply, it is clear that **Shaikh Ibn Uthaimeen ONLY opposes using the label, 'Salafi' to create groups and parties. Otherwise, he says, 'We are all Salafis'**. He does not reject the use of descriptive terms, as has been used in the Muslim Ummah since the time of the Taba'een – far removed are these great scholars from such imbecilic opinions.

2. Dr. Zakir Naik said,

"I am following the fatawa of sheikh (Ibn) uthaimeen".

**So, will he follow the Shaikh's fatawa NOW?**

**and clarify the confusion, he has created amongst the people?**

3. Dr. Zakir said,

"The question of Salafi wasn't there, **Shaikh (Ibn) Uthaimen goes out of his way to say that anyone who calls himself a ikhwani, tableeghi or a salafi – calling towards it is on falsehood...**"

**This statement of Dr. Zakir Naik amounts to twisting the intent of Al-Allamah Ibn al-Uthaymeen (rahimahullah), and drawing false conclusions from his reply.**

Whether this is out of lying or speaking on an issue with ignorance; - misrepresenting the position of the scholars causes much confusion and debate amongst the people. No one, who has sympathy for the correct Dawah and respect for the true scholars, will participate in such loose talk. And our complaint is to Allah Alone.

**4. The type of sectarian groups that scholars like Shaikh ibn al-Uthaimen have opposed in the fatawa (that Dr. Zakir Naik quoted) are ironically the same groups that Dr. Zakir Naik supports and promotes;** groups like, Tanzeem-e-Islami that divide the loyalties of Muslims based on who is bayah (given the oath of allegiance) to Dr. Israr Ahmed (rahimahullah), and who is not?

Shaikh Saalih al-Fawzaan (hafidhahullah) said, answering a question about giving allegiance to the various groups,

"Bay'ah only has to do with the leader of the Muslims; these various bay'ahs are innovated and they are among the causes of division. The Muslims who are living in one country or one

kingdom should have one allegiance to one leader; it is not permissible to have several kinds of bay'ah."

[al-Muntaqa min Fatawa Shaikh Salih al-Fawzaan (1/367)

[http://www.qsep.com/modules.php?name=ilm&d\\_op=article&sid=215\]](http://www.qsep.com/modules.php?name=ilm&d_op=article&sid=215)

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Dr. Zakir Naik concludes,

"So, Shaikh Nasirud-deen al-Albanee is on one extreme; – (calling salafi is) fardh. Shaikh (Ibn) Uthaimeen says, it is wrong....

I am not as staunch as Shaikh Uthaimeen. If you ask me, I say, preferably call yourself Muslim. If someone calls himself salafi, in some cases, can be mubah – fine, short-cut. I don't say, it is haraam, but I prefer – safe 100% safe: Muslim. **The scholars are differing;** should call or not call.

If someone is calling as a shortcut – instead of saying, 'I follow Quran, Hadeeth and Salaf-e-Saliheen' – only till that extent, which is not the case. Most of the people, they say – Salafi: saved sect, means all the other will go to Jahannam. So, this way it is wrong, for short, if you say – I say Mubah, not a Fardh."



## Comments:

### **1. Instead of reflecting upon his own shortcomings, Dr. Zakir Naik is claiming a difference of opinion amongst the scholars!**

His audience may not know, but Allah knows, and Dr. Zakir knows, and anyone with knowledge knows – that a shoddy research based on two small booklets without even reading them carefully; does NOT make one eligible to speak in a matter of the Deen; let alone having an opinion to share with the people, let alone judging the various positions of the scholars - as extreme or lenient.

### **2. Dr. Zakir says,**

**"If someone calls himself Salafi, in some cases, can be mubah – fine, short-cut. I don't say, it is haraam, but I prefer – safe 100% safe: Muslim... If someone is calling as a shortcut – instead of saying. I follow Qur'aan, haddeth and salaf-e-saliheen – only till that extent, which is not the case. Most of the people, they say – Salafi: saved sect, means all the other will go to Jahannam."**

Earlier in his talk, Dr. Zakir Naik said that Shaikh al-Albanee says,

"You have to follow Qur'aan and Sunnah, the way the Salaf-e-Saliheen understood. So, for this big sentence, in short form, the word is, 'Salafi' and the debate was won according to the Salafis... " – and Dr. Zakir said that this was al-Albanee's Qiyas and hence, he is not obliged to follow it.

**So NOW, Dr. Zakir Naik agrees with 'al-Albaani's Qiyaas' and doesn't agree with him at the same time?!!!**

Or does he disagree with al-Albanee, because he thinks the sheikh used the term 'salafi' to mean, "Salafi: saved sect, means all the other will go to Jahannam"?

In any case, what is clear and apparent is that, **Dr. Zakir did NOT put much thought into his accusations**, and he neither studied, nor understood the issue, but built his sham of an argument upon ...

- (a) Catchy words (e.g. Ahle Saheeh Hadeeth, First a Muslim Last a Muslim).
  - (b) Scandalous arguments (Are you Qutbi, Suroori, etc.).
  - (c) Shoddy research by unqualified research assistants.
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Dr. Zakir says:

"Most of the people, they say – Salafi: saved sect, means all the other will go to Jahannam"

## **Comments:**

**1. This statement should show the Salafis/Ahlul-Hadeeth, the opinion Dr. Zakir has about them.**

**2. This is an accusation that the grave-worshippers have traditionally hurled at the Salafis**, and they too, like Dr. Zakir have NO interest in really knowing the deep and profound explanations given by the Salafi scholars, before they accuse us considering everyone to be the fuel of hell-fire.

**Their motivation is to distance and disorient people from the Salafi Dawah; WHAT is Dr. Zakir's motivation?**

Read how the scholars explain this issue, visit:

<http://www.ZakiriLogic.com>

**3. Dr. Zakir really doesn't have the knowledge, understanding and exposure to claim that – most of the Salafis do such and such.**

Yes, he has met a lot of people, rubbed shoulders with prominent personalities, visited many places – BUT has he actually sat with scholars and studied these subjects? His opinions and responses prove the negative.

The fact of the matter is that he had some experiences here and there, and based on it, he has formed an ill-opinion of the Salafi Dawah and its scholars.

**Are you amazed at this?** Don't be, for something more amazing had preceded; Dr. Zakir attempted to refute and evaluate the position of the greatest scholars of our era in front of an audience of tens of thousands merely after referring to two booklets!!! **If that is not arrogance at its height, then WHAT is?**

Furthermore, **if what Dr. Zakir is saying has any truth to it**, (i.e. those who call themselves Salafis consider all others in Jahannum); **How does he explain the support and adoration he has received from the Salafis, the world-over?**

And that too, after Dr. Zakirs accusations and scandalizing the Salafi Dawah in public!; and **now we have to write booklet to awaken the sense of Gheerah of the Salafis, and urge them NOT to help the one who harms the caravan of Tawheed and Ittibaa.**

## **What can be excused and What shouldn't be overlooked?**

In the previous chapters, we have seen that **the support and adoration of the Ahlul-Hadeeth towards Dr. Zakir, did not prevent him from demoralizing and scandalizing the Salafi Dawah.** We have seen many examples of;

- his argumentative and stubborn nature,
- his use of blameworthy argumentation in matters of the Deen,
- how advising him, leads him to further entrench his positions.

We have seen how Dr. Zakir lashed out publicly in the year 2003, against the Ahle-Hadeeth and that too, because of a misunderstanding that his own employees and associates were responsible for.

We also analyzed the 2005 Chennai program, which was basically a revenge for what happened in 2003, and saw the many lies, misinterpretation and shoddy research used by Dr. Zakir to build his argument against the use of descriptive names like, 'Salafi' and 'Ahlul-Hadeeth'.

**Furthermore, Dr. Zakir has long departed from his stance against interfering in Sharee'ah based issues, and is seen answering all kinds of questions!**

Many blunders and bad choices of words have emanated from him; but it is still argued that they must be ignored on the pretext of Dawah to non-Muslims. The fact however remains that 99% of the

people, who consume Dr. Zakir's media are Muslims. And in the absence of clarification, they do take his ideas and approvals very seriously;

- Dr. Zakir introduced Dr. Israr Ahmed (rahimahullah), to the masses in India as the explainer of the Quran – while Dr. Israr was in essence the leader of a partisan party, obliging the people to give him their oath of allegiance.
- Dr. Zakir introduced Zain Bikha<sup>6</sup>, who sings and produces music, as a role model for children, and assigned him as an Islamic teacher on his TV channel. People, who had left songs and music, were reintroduced to beats and melody in the form of '100% Halaal Certified Nasheeds'!
- In the year 2010, Dr. Zakir Naik displayed a new low point when he participated with film-celebrities like Shahrukh Khan in a television program, in which Shahrukh Khan forcefully advanced his evil ideas of Wahdat al-Adyaan (unity of religions).

Dr. Zakir responded to this program on his own channel, Peace TV, BUT only to the injustice to his self, and **did NOT refute**

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<sup>6</sup> Read about how Zain Bikha, not only produces music but also believes that he is doing an Islamic service by doing so, and he encourages the Muslim youth to express themselves by means of music. He considers this to be a means to Dawah, in accordance with, in his words, "the prophetic art of communication" – see, Appendix 2

**wahdat al-adyaan (unity of religions)** or Shahrukh Khan; rather praised him.

He refrained from any comment on the clear statements of Kufr that were said in front of him in the NDTV program. Statements where prayer to Allah, and idol-worship were deemed equally acceptable.

Anyone who sees the NDTV program and Dr. Zakir Naik's response will realize that he is a person who has lost his perspective.

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## **Quoting the NDTV program:**

Shah Rukh Khan was asked, "If your kids asked you what is your religion, what would you say?"

Shah Rukh Khan replied, "My daughter asked me one day, she came back, and said teacher or somebody asked if she was Hindu or Muslim, and I said to her say you are Christian, it's absolutely alright. We are Indians, let's not go there. But yes I make them pray as much as I can in the Islamic way."

Barkha Dutt interjects saying, "Both Faiths".

He replied, "My wife does it in her faith. And the fact is, we are very clear, we accept it with ease."

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- Banned from entering the UK, Dr. Zakir addressed the Oxford Union (a debating society in the UK) via satellite link in which when answering a question, **misrepresented the Islamic rulings on apostasy**, and bluntly lied upon Allah's Messenger ﷺ.

This program was more a humiliating plea by Dr. Zakir to be allowed entry in the UK, than about giving Dawah to non-Muslims.

What was even more alarming was him admitting that his TV Channel is a means of sending out such false messages to the wider Muslim world on matters of the Sharee'ah – and not just to non-Muslims on matters of comparative religion.

Read, "Clarification on Dr. Zakir Naik's reply on the Punishment for Apostasy (riddah) in Islam." at <http://www.ZakiriLogic.com>

## **What can be excused and What shouldn't be overlooked?**

Until Dr. Zakir Naik's blunders and bad choices of words were NOT noticeable by the general people, he could be excused on the pretext of Dawah to non-Muslims; even though this is really stretching the excuse, as 99% of his audience are Muslims who learn their Deen from him. Examples of such statements;

- Interpreting Shaytaan as nationalism in the hadeeth of Sunan Abu Dawood.
- Sikhism is strictly monotheistic.
- One of the distinguishing features of our civilization is the presence of a large number of religions and ethical systems (although the presence of disbelief is never praiseworthy).

- The study of various religions has been an extremely rewarding experience for me.
- Belief in God requires no condition, while a rejection of God does.
- If a Hindu believes in the established fact and believes in Muhammad as a messenger of God, believes in One God, believes in the Hereafter, there is no problem in him being a Hindu - and statements of this type.

Dr. Zakir's attacks on the Salafis, though treacherous, false and hurting; may be borne with sadness for the greater good of Islam, because the Salafi Dawah is just and magnanimous, and even those who wronged the Dawah are acknowledged for their contributions to the cause of Tawheed and Ittibaa .

BUT Dr. Zakir Naik's;

- lame response to the one who promotes 'Unity of religions'.
- lying on Allah's Messenger ﷺ on the issue of apostasy.
- misrepresenting the positions of the scholars.
- promotion of individuals with dubious Aqeedah.

... and other similar issues are a matter of grave concern. And there is one more matter of GRAVE concern that we shall discuss next; – **an issue that puts Dr. Zakir commitment to the Hadeeth in question!**



## Our Meeting with Dr. Zakir Naik in 2011

When Dr. Zakir visited Kuwait in March 2011, we got an opportunity to give him a print of the article, "Clarification on Dr. Zakir Naik's reply on the Punishment for Apostasy (riddah) in Islam."

See <http://www.ZakiriLogic.com>

We also got an opportunity to listen to him, when he was invited to Shaikh Abdullah al-Farsi's home for dinner. After the meeting, we had asked all the brothers who had attended the meeting, to write down their thoughts and the meeting-details for future reference.

Few days after Dr. Zakir returned, an IRF employee began to spread;

- We did not speak to Dr. Zakir about our concerns when we had the opportunity to – rather we merely handed him a paper.
- We speak behind Dr. Zakir's back.

We did not pay much attention to this until another person who met Dr. Zakir in Madinah, confirmed that **it was Dr. Zakir Naik, who was making these allegations!**

So following are some details of our meetings with Dr. Zakir Naik in Kuwait that will give you a good idea of what happened in Kuwait.

### **Firstly an answer to the two allegations:**

To say that we don't speak face-to-face and we speak behind Dr. Zakir's back; then there is no substance to it - because I had written the booklet in my name, not anonymously, and the people can see who I am - so, my credibility is at stake.

There is nothing more personal than facebook these days, and it is better to discuss in writing than in person, because this way you can document and present your proofs, check and re-check your statements, and ponder upon your argument without interruption or disturbance, or being carried away in rage. This is the most effective way of keeping to the subject.

As for not discussing the issues when we had the opportunity to and merely handling a paper, then here are some details that explain this...

We attended a lunch gathering at a Dawah center and were barely able to say a few words to Dr. Zakir, and hand him a paper. In fact, we were the fortunate ones because a number of people at that gathering - of just around 25 people - stood in wait to shake hands with Dr. Zakir's, but were unable.

The next day, Dr. Zakir was invited at Shaikh Abdullah al-Farsi's house for dinner, and all the brothers, who regularly attended Shaikh's lectures, were present as well.

This wasn't a discussion meeting, or debate or anything of that sort, but merely a dinner in honor of Dr. Zakir. All the brothers understood this to be a great opportunity to learn from the discussion between elders - which is why I invited, Shaikh Abdul

Latheef Madni to the gathering. He is the head of the Islahi Center, which is an affiliate of KNM (the main Salafi organization in Kerala).

Shaikh Abdul Latheef (hafidhahullah) is the senior-most person amongst Indian expatriates, who generously provides advice and assistance for many Islamic projects, and he was the one, who had organized Dr. Zakir's first visit ever to Kuwait.

On our part, all the brothers who were supposed to attend, called each other and reminded one another that this was a learning session, and none should speak other than the elders.

And that no one should mention anything that Dr. Zakir would find offensive, because he would be Shaikh Abdullah al-Farsi's guest, and it is not from the culture of the Arabs or Islamic etiquettes that you invite a guest to your home and offend them.

So the circumstances of the meeting, no prior discussion on the issues, and the invitation to Shaikh Abdul Latheef Madani, and finally the fact that Dr. Zakir had accepted a dinner invitation, not an invitation to debate - **all this leaves NO room for someone to say, that we had an opportunity to discuss, but we did not.**

## The Discussions take took place in the meeting

It is important to mention here that prior to the meeting, we had not given Shaikh al-Farsi any negative information about Dr. Zakir – rather, what he had heard from the regular attendees of his classes was mostly praise.

Shaikh Abdullah al-Farsi started the discussions with an advice on various aspects of Dawah, the priorities of the Dawah and the misunderstandings that some groups have fallen into. There was a general agreement on what the Shaikh related.

As agreed upon by the brothers, nobody raised any issue nor said anything hostile to Dr. Zakir, yet Dr. Zakir was visibly irate all throughout the discussion, throwing his customary accusations at the Salafis.

He accused young Salafis to be most interested in refutations, and that the maximum number of divisions was amongst the Salafis, and of course, he mentioned Qutbis, Surooris, Madkhalis.

On the subject of correcting mistakes, Dr. Zakir insisted that any correction of mistakes should be in private, and those who do otherwise are harming Islam. So, I asked Shaikh Abdullah,

"If someone makes a mistake in public, amongst millions of people, is it a condition that we advice him in private? - I'm not asking about what's better – rather, I am asking, **'Is it a CONDITION that we first advice him in private,** only then we address it in public?"

Br. Nadeem added that if he agrees to that mistake, is it also a condition that he should make tawbah in public?

Dr. Abdullah al-Farsi replied that there is NO condition as such (i.e. to first advice in private for a publicly announced mistake), but the advantage of Islam should always be considered.

Shaikh Abdul Lateef gave an example that if someone writes an article containing many mistakes in a magazine; do we have to go to that author first OR should we write a counter article explaining the mistake?

Dr. Zakir then turned to Shaikh Abdul-Lateef Madani and started hurling accusations on the Salafis of Kerala. He said that the most infighting in any 'sect' is amongst the Salafis, and the only exception were the 'Kerala Salafis'; but they too, began to differ - each group asking Dr. Zakir not to attend the other's program.

Shaikh Abdul-Latheef Madani is a responsible person within an organization, and as any head of an organization, he needs to consult ten people before saying anything. So this gentle, soft-spoken Shaikh, may Allah increase his humility, continued to bear Dr. Zakir's hammering despite being on the truth .

So, I said to Dr. Zakir that it was a good thing that **KNM got rid of a group, who rejects Hadeeth**. Dr. Zakir replied, and everyone present there vividly remembers his exact words,

"No, you are saying that. They are saying that you are rejecting. I talk of Hindu scriptures, the other people are taking bad of so and so..." and fighting amongst themselves."

So, I said to Dr. Zakir that when there is a problem, we have to deal with it. Dr. Zakir said (not thinking beyond himself) that problems will not be sorted out, and you will ask me not to go here and there.

I, thus, clarified to Dr. Zakir that I wasn't speaking about him, but about Shaikh Abdul-Latheef, that if he has a problem in Kerala, then he has to sort it. **You cannot allow Hadeeth-rejecters to be part of the Dawah activity, just to maintain a false sense of unity.**

Dr. Zakir remarked, "Since the problem is already there, why make an issue and disunite the ummah."

Br. Nadim interjected that when some people reject Hadeeth then we have to do al-Walaa wal-Baraa with them (the principle of association and disowning someone for the sake of Allah), even if they are our close family members. Fiqhi differences are overlooked, **BUT severe deviations like rejecting Hadeeth cannot be excused.**

Shaikh Abdullah al-Farsi asked whether this group rejects Hadeeth and Sunnah altogether. So, sheikh Abdul-Latheef mentioned that the head of the Madavoris, Abdus-Salaam, doubts or rejects 60 authentic Hadeeths from Saheeh al-Bukharee.

As Sheikh Abdul-Lateef began getting more specific about this group, **Dr. Zakir began to inquire more about it, which showed that he had absolutely no idea about this group and their fitnah - and yet, he had been blaming the Salafis of Kerala of disunity!**

This goes back to basic ethics – if one does not know about a problem or its seriousness, how can he deny it or draw conclusions? [Note: Later in the conversation Dr. Zakir admits, 'This is the first time I am hearing they reject 60 hadeeth.']

**Dr. Zakir did not seem concerned about the fitnah that these Hadeeth-Rejectors will subject the people in Kerala to, and hence, did not see why the need to part ways and refute this group.** All that concerned him was, why were the two parties involving him in their disagreement, each side saying – don't go to the other – after all as Dr. Zakir put it, 'I talk of Hindu scriptures (i.e. his subject is comparative religion).'

The reason why the Salafis of Kerala were involving him was; - like many of the Ahlul-Hadeeth, they too are under the misunderstanding that Dr. Zakir is someone who is purely upon Quran and Sunnah, and he is in touch with many great scholars.

They think that Dr. Zakir Naik's cause is their cause, i.e. returning back to the way of the Salaf. And this is why the Salafis of Kerala perceive that just like they do al-Walaa and al-Baraa on serious deviations in the Deen, Dr. Zakir would naturally do the same.

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Another brother from the Islahi center present at the meeting added that the Madavoris mock them when they quote Hadeeth.

Actually, the Madavoris along with the Jamaat Islami of Kerala have gone way beyond this. They have produced a television series with professional actors, where they mock at the issue of Jinn-possessing the humans, and they make a mockery of Salafi-looking individuals, with long beards and short white thoubes (the Arabian dress). They specifically make a mockery of the authentic hadeeth that speak about the killing of lizards.

**Zakiri Logic in Action:** Now for a practical display of what Dr. Zakir Naik proudly refers to as, "Allah has blessed me with logic", "Debating, alhamdulillah, Allah has blessed me."; and what those who know him dread as the infamous - "Zakiri logic".

Dr. Zakir Naik said in these exact words,

**"(Imaam) Darqutni also said certain hadeeth of Bukharee are wrong.** Let's not dispute in that scholarly work...

I was with Shaikh Saaleh Faqeeh right now, you know, Shaikh Saaleh Faqeeh is the head of the Imam Saud University. What project we are doing.

I'm not discussing right or wrong, I've not heard, this is the first time I am hearing they reject 60 hadeeth."

Then responding to Br. Nadim, as Nadim mentioned the relation between Hadeeth-rejection and walaah wal-baraa, **Dr. Zakir argued that will we now not read books of Imam Darqutni?**

Shaikh Abdullah al-Farsi clarified that **Imam Darqutni made a fine discussion on whether certain Hadeeths in Saheeh Muslim were at par with the conditions set by Imam Muslim, and such technical discussions are not described as rejecting Hadeeth.** The Shaikh also mentioned a number of more details.

But despite the explanation, **Dr. Zakir Naik continued to argue with Br. Nadim along the same lines; 'Should we reject all of Imam Darqutni's work?'**

And then relating this to the Madavoris, he said that we were all indulging in internal disputes – and that we have one standard for Imam Darqutni and another for others.



So, basically **Dr. Zakir continued to equate the fine technical discussions of Imam Darqutni, who is an Imam of this science – with the rejection and mockery of the present-day modernists, who reject Hadeeth because they do not go along with their intellect (Aql).**

Dr. Zakir reminded us again that he keeps meeting top scholars of Hadeeth, and that the more scholars you meet the more open-minded you get - That was the end of the discussion, and dinner was finally served.

## **Additional Comment:**

1. When Dr. Zakir was informed that the group which split from the KNM were Hadeeth-Rejectors, his first response was a childish thoughtless one – "No, you are saying that. They are saying that you are rejecting." - This is called **arguing for the sake of argument**. This is how children argue among themselves, one saying to the other, 'same to you.'

2. Dr. Zakir insisted that when someone makes a mistake, then the only way to correct them is to contact them personally and privately; else it amounts to harming Islam and 'washing dirty linen in public'.

Only a delusional person will set conditions like this, **after he has himself openly and scandalously criticized the Salafis and Ahlul-Hadeeth in his public programs.**

3. Dr. Zakir is well-aware of the justifications that the innovators (the Ahlul-Bidah) use when rejecting the Hadeeth; **but is unaware of explanations of Ahlus-Sunnah.** This shows the quality of his knowledge, and the sort of ideas that dominate his mind!

4. You can see, how Dr. Zakir made a judgment on the Salafis of Kerala based on ignorance, then to justify his blunder, he brought up a doubt of the innovators (i.e. regarding Imam Darqutni), then after a detailed explanation by Shaikh Abdullah al-Farsi on the issue, he still continued to play the devil's advocate - and finally to seal the deal, out of the blue, he mentioned Saaleh Faqeeh, the head of the Imam Saud University.

This reiterates what was mentioned in the earlier chapter, "Dr. Zakir has, over the past many years, taken the habit of mentioning big names to falsely substantiate his claims."

5. "Dr. Zakir reminded us again that he keeps meeting top scholars of Hadeeth, and that the more scholars you meet the more open-minded you get."

**Dr. Zakir's frivolous understanding on these issues is not because of meeting scholars, but because he takes his knowledge from misguided sources.**

The scholars did not tell him that using descriptive words like Salafi is wrong, nor did they teach him his views on punishment for apostasy, or to undermine Hadeeth-rejection by giving Imam Darqutni's example.

**If Dr. Zakir is that bold and shameless in knowledgeable company; one can imagine the type and level of arguments he makes in his own premises, amongst his employees and fans.**

**So, does someone want to sit and discuss with Dr. Zakir?**

**Thanks, but NO THANKS !!!**

## Conclusion

Co-Operation should be with  
those upon the Correct Methodology

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Finally, answer to the question,

**"To what extent should those upon the Quran and Sunnah  
co-operate with Dr. Zakir Naik?"**

Once we have realized that **Dr. Zakir is no friend of the Salafi Dawah**, and our cause is not his cause, then **we should co-operate with those who are committed to forwarding the Dawah of the Quran and the Sunnah as understood by the Salaf, who take the scholars as their reference point.**

The scholars of the Permanent Committee were asked:

**Question:** Allah says, "Help you one another in Al-Birr and At-Taqwa (righteousness, piety); but do not help one another in sin and transgression."

It is said that based on this verse, Muslims have to cooperate with all the Islamic groups, even if they differ among themselves in the Manhaj (methodology) and the way of Dawah.

Tableegh (a group calling to Islam) for example adopts a method of Dawah different from that adopted by the Muslim Brotherhood, Hizb Al-Tahrir, Al-Jihad Group and Salafiyyah.

What is the criterion governing cooperation with all the Islamic groups? Can it be limited to attending conferences and seminars? What if non-Muslims are invited to enter Islam?

This may be the cause of huge confusion to new converts, since each group will invite them to its centers to listen to its scholars and they may be confused. How can this problem be avoided?

The Scholars replied:

**It is your duty to cooperate with the group adopting the Manhaj of the Quran, Sunnah and the Salaf** in inviting people to unify Allah and worship Him Alone while warning them against Shirk, Bidah and sins.

After that, **you should advise the groups deviating from that Manhaj** and if they return to the truth, you can cooperate with them, **but if they insist on their disagreement, you should stay away from them**, and adhere to the Quran and Sunnah.

Co-operating with the group sticking to the Book of Allah and Sunnah can be in every good, righteous and virtuous way. It can be by attending seminars, conferences, sermons and lectures, in addition to participating in anything that benefits Islam and Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta - Signed by

Shaikh Bakr Abu Zayd (rahimahullah),

Shaikh Salih Al-Fawzan (hafidhahullah),

Shaikh Abdullah ibn Ghudayyan (rahimahullah),

Shaikh Abdul-Aziz Al Al-Shaykh (hafidhahullah),

and Abdul-Aziz ibn Abdullah ibn Baz (rahimahullah) (The Chairman)

## Dr. Zakir's Principles and Ways are independent of the Scholars

From the chapters that have preceded, it should be clear that Dr. Zakir Naik is **neither bound by the principles of the Salafi Dawah, nor is he obliged to take the scholars as a reference point**. Rather he has his own thing going; his own specific way and his own guidelines - which he adapts as per what is advantageous to his organization.

- **No one should be fooled and deluded by IRF's adopting some superficial aspects of the Salafi Dawah**, or by their inviting certain personalities to their conferences.
- **Nor should anyone be fooled by words of praise** like those that Dr. Zakir Naik said at the 2005 conference, i.e., "I have great respect for Shaikh al-Albanee", "I see the Salafis and the Ahle-Hadeeth to be closest to the truth", etc., – because he immediately followed these words, with that which contradicted it.
- **No one should be fooled by Dr. Zakir's claims to have met scholars**, because scholarship and being influenced by scholars, does not reflect in his talk, his ways and his carelessness. And at times, his naming scholars to give weight to false-arguments, amount to **bare-faced lies**, as we have seen in the examples of, "calling oneself Salafi", "Imam Darqutni and Hadeeth", etc.

## Dr. Zakir Naik is NO Friend or Ally of the Salafi Dawah

We have seen Dr. Zakir Naik use the same, '**Maro Sale Ko**' (Urdu slang for, '**beat the sucker**') way of argument in scandalizing the **Salafi Dawah and its scholars** that he uses against the disbelievers – without mercy or consideration.

His way of agreeing with you and then refuting you, of praising you and then disparaging you, are mere tactics that are taught at IRF as ways of arguing with the disbelievers, and **he has unfortunately used the same tactics with the Ahlul-Hadeeth and Salafis.**

I urge you to listen to the tapes of 'Deen-e-Rehmat Conference 2003' and see the 'Unity in the Muslim Ummah 2005', keeping in mind these points that have been mentioned in the respective chapters. Insha'Allah, the matter will be apparent to you. This should make it clear that Dr. Zakir is no friend or ally of the Salafi Dawah.

## Ultimately, Dr. Zakir attaches people to the 'Zakiri way', NOT to the Salafi Dawah and the Scholars

Dr. Zakir's criticisms have **demoralized some of those who had been affiliated with the Salafi Dawah.** This is partly because those individuals never understood the Salafi methodology to begin with; either due to lack of interest or opportunity.

And this is partly due to the duplicity of affairs, i.e. Dr. Zakir's claiming adherence to the Salaf whilst Scandalizing the Salafis', his disparaging the salafis as sectarian, whilst having their scholars and Da'ees as highlights on Peace TV and the conference.

**Our response therefore, should be to explain the Salafi Manhaj (methodology) to the people, and work harder towards**

**strengthening our own Dawah effort;** whilst we avoid classifying common people because of their support/praise for Zakir Naik or anyone else.

**As for those Ahle-Hadeeth who think that Dr. Zakir is part of the overall Dawah effort** that aims at getting people out of Shirk and Bidah, and attaching them to the way of the Salaf and the scholars, then they have taken an overly simplistic view of the situation.

What Dr. Zakir does in opposing Shirk or Bidah, even if it may be deficient, is welcome. But as the experiences over the last 8 years have proven repeatedly, **Dr. Zakir will not be attaching them to the Salafi Dawah and its scholars. Rather to a new way - the Zakiri Way.**

The priority of these individuals will not be the priorities of the Salafi Dawah, but will, as we can witness ourselves, be strange and different. The advices of the scholars when presented to these individuals will be a burden and an imposition, which they try to bypass or reject. For example, the many advices of the scholars forbidding a common person from reading the books of the disbelievers, or arguing with them, are merely met with disdain.

This is in contrast to the one who is upon the Salafi Methodology in principle. When he is mistaken and sees the guidance of the scholars, he is happy and pleased as the one who found a lost treasure. He humbles himself to the guidelines of the scholars, and makes Duaa for the one who guided him.



# How far has Dr. Zakir and the IRF progressed since their Deedat and Quran-Only Ways?

In actuality, very little.

## **1. Dr. Zakir's commitment to the authority of Hadeeth (as it should) be is suspect (as we have seen in chapter 8).**

Those who promote Dr. Zakir wholeheartedly amongst the Salafi youth, and are aware of the modernist Fitnahs that surround us; should ponder that the views on hadeeth that Dr. Zakir expressed in a private sitting, **if he were to start spreading them openly; what type of severe confusion and trial would that put the people into?**

And this is no far-fetched idea; Dr. Zakir Naik started with his ideas of 'Ahle Sahih Hadeeth' and 'Dawah v/s Islah', in private settings and then progressed to make these ideas public.

Before the year 2003, no one would expect or believe that Dr. Zakir would lash out at the Ahlul-Hadeeth in a scandalous manner. But then he did, and the outcomes are for us to see.

## **2. When it comes to exaggerated attachment to personalities, the only change is that Ahmed Deedat (rahimahullah) has been replaced by Dr. Zakir Naik. No expense is spared at exalting his person; and you will find more pictures of Dr. Zakir than of Sai Baba and Rajneesh!**

People did imitate the hand gestures of Ahmed Deedat; but imitating Dr. Zakir, his mannerism, his peculiarities, even his poor and oft-repeated jokes – is an industry in itself.

3. On sects and groups; and practically differentiating between those who have a correct understanding of Islam, and those whose understandings are clouded by innovations, philosophies and liberalism – **Dr. Zakir has shown superficial progress.**

One often finds him issuing statements that are false and distant from reality, like what he said in Bahrain in March 2010 at the height of the Alawi (Nusayri) slaughter of Sunnis in Syria, and the Raafidah interference in the Gulf region, he said:

"People have lost the way of Islam and this is why brothers are fighting, torturing and killing each other – whether it is in Bahrain, Syria or Pakistan, something has gone wrong in the manner of brotherhood promoted by Islam...

It is **just small differences** whatever their extent, but because everyone wants to push from both sides of the rope the true essence of living together is lost." [end quote]

The differences between Alawis/Raafidah and Ahlus-Sunnah are not 'small differences', but that of Eeman and Kufr; and the problem certainly is not about understanding brotherhood.

In essence, Dr. Zakir remains far from the Salafi Dawah, whilst apparently parading Ahle-Hadeeth Moulanas at his organization. **He rejects ascription to salafiyyah / ahlul-hadeeth, by quoting verses of the Qur'aan that condemn sectarianism, whilst painting everyone with the same brush.**

4. Exaggerating the importance of the activities of their group. There is absolutely no progress in this matter. **Dr. Zakir exaggerates the importance and significance of his work whilst belittling that of others.**

'Dawah v/s Islaah' of Dr. Zakir Naik, is no different from the inappropriate hand-gestures of Ahmed Deedat – both aimed at belittling the activities of others, while exaggerating their own activity.

It is not difficult these days to find people who like to judge you by whether you do Dawah to non-Muslims or not, and that too in the peculiar IRF way.

And while **Dr. Zakir Naik allows himself the liberty to criticize and scandalize others based on lies and misrepresentation, he completely disapproves of any attempts to criticize his way, calling it 'washing dirty linen in public'.**

What can be a better end and a final reminder to my brothers  
than the Hadeeth of Allah's Messenger ﷺ,

**"Indeed, the believer is not stung from the same hole twice."**

[Saheeh al-Bukharee]

**Studying Books of the Ahlul-Kitaab,  
and teaching them to the seekers of knowledge  
for comparing it to Islam is  
NOT permissible for unqualified non-scholars**

Permanent Committee for Scholarly Research and Ifta

**Chairman:** Abdul-Aziz ibn Abdullah Al Al-Shaykh

**Members:** Bakr Abu Zayd, Salih al-Fawzan, Abdullah ibn Ghudayyan  
Fatwas of Permanent Committee > Group 2 > Vol.11: Jihad - Miscellaneous Fatwas >  
Knowledge > Reading the books of the People of the Book / Fatwa no. 20784

**Question:**

**The present-day Injeels**, which includes what is called 'the Holy Bible' and others, **contain falsehood, aberrance and lies**, such as crucifixion and divinity of Jesus, and the Trinity. **However, they give glad tidings of our Prophet Muhammad ﷺ.**

Collecting and publishing **such information leads to great benefits**, such as:

- **Calling the Christians to Islam** by showing inconsistency and weakness of their beliefs while presenting the merits of Islam.
- **Resisting the Christian missionary activity**
- **Showing the feebleness and the voidance of Christianity** through from their books,
- and it is the strongest and most effective way to **repel the attempts of Christianizing the weak and the poor Muslims** or the atheists and the pagans.

(But) Undoubtedly, **collecting and documenting such information needs analytical, close and deliberate study of the books that are circulated among the Christians**, so that the Du'aat (callers to Islam) can establish documented and strong proofs.

The Worldwide Association for introducing Islam, referred (this subject) to some Du'aat, and they said that it is NOT Mashru (Islamically permissible) to study the Injeel (Gospel) or quote from it during discussions with the Christians.

Likewise, they said that it is NOT Mashru to study comparative religion, because this is all Bidah (innovation in religion), and the Du'aat should call the People of the Book only through the Qur'an and the Sunnah.

The Association replied (to the Du'aat, who said that it is NOT Mashru) saying that their logic is opposed to the Qur'an and the authentic Sunnah because (of the following points):

- **The Qur'an calls the People of the Book to Tawheed**, which is a common matter between the Muslims and the People of Book – **and the Qur'aan (also) argues with them over their other beliefs, and asks them to provide evidence** (for their corrupt beliefs, like) Allah says,

"Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims."

"They say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful."

"All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurat (Torah) was revealed. Say (O Muhammad ﷺ): "Bring here the Taurat (Torah) and recite it, if you are truthful."

- (Also,) Ibn Umar رضي الله عنه reported: "The Jews came to the Messenger of Allah ﷺ, and mentioned to him that a man and woman from among them had committed Zina (sexual intercourse outside marriage).

The Messenger of Allah ﷺ asked them, "What do you find in the Tawrah about stoning?" [Saheeh al-Bukharee]

The question of the Prophet ﷺ was

- to force them to admit that the evidence which they know from their book, was in conformity to the Shar'eeah (Islamic law) and
- to demonstrate the truth mentioned in the Book of Allah (i.e. Tawrah), which they concealed, distorted, and altered.

Thus, they did not want to apply the Tawrah laws but Allah exposed them. (Manhaj Al-Rasul fi Dawat Ahlul-Kitab, by Muhammad ibn Sidiq ibn Al-Habib Al-Shinqity, first edition, vol. 1).

- Besides, **many Imams and scholars** such as, Imam Ahmad ibn Taymiyyah, Imam Muhammad al-Ghazali, and Imam ibn Hazm (رحمهم الله) **discussed these different creeds and religions and compared them to Islam.**
- Many books were also written in this regard to disclose the aberrance and falsehood of these religions such as, 'IzHarul-Haqq' by Shaikh Rahmat Allah Kairanawy al-Hindi – and these books have proved their importance and benefits, as you are well-aware.

(So, in light of the above,) the question is:

**Is it permissible to study the books of the Christians for**

- the above-mentioned reasons, and
- for the purpose of quoting them, when necessary?

**(Also) is it permissible to teach comparative religion** at the Dawah institutions, and for the knowledge seekers in the countries of Islamic minorities?

Please advise us.

## **Reply:**

The Committee replies after having reviewed (what is mentioned in the question):

**It is not permissible to study books of the People of the Book, and others books that contradict Islam – except for the scholars** for the purpose of refuting them, and for the purpose of showing their falsehood.

As for those who are not qualified (and are not) scholars,

- **it is neither permissible for them to study these books** – perhaps, they will be influenced by them –
- **nor is it permissible to teach them to the students for the sake of comparison** between them and Islam.

Rather **they should restrict themselves to the study of the books of Islam – and the books of Islam contain (enough) refutation of the people of misguidance and reply/nullification to their doubts.**

And Tawfeeq (guidance) is from Allah, and May the peace and blessings of Allah be upon our Prophet Muhammad and his Companions.

**It is NOT permissible for the Muslim**  
- especially those who lack knowledge and understanding -  
**to enter into discussions and arguments**  
**with these skeptic and misguided people**

**Permanent Committee for Scholarly Research and Ifta**

Chairman: Shaikh Abdul-Aziz ibn Abdullah ibn Baz,

Deputy Chairman: Shaikh Abdul-Aziz Al aa-Shaykh,

Members: Shaikh Bakr Abu Zayd, Shaikh Salih Al-Fawzan,

Shaikh Abdullah ibn Ghudayyan.

Permanent Committee Fatwas > Group 2 > Volume 1: Aqeedah > Tawheed ar-Rububiyyah > Allah, the Only Creator and His Sole Right to be worshiped / 3<sup>d</sup> question of Fatwa no. 18885

**Question:**

We had a discussion with a Christian man, and among the questions that he asked us was: "Can Allah create an Ilah (god) like Himself?" and I could not answer this question. We hope that you will provide an answer to this question.

**Reply:**

Allah says in His Noble Book,

"No son (or offspring) did Allah beget, nor is there any ilah (god) along with Him.

(If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!" [Soorah al-Mu'minoon (23): 91]

In this verse, Allah explained the impossibility of the existence of (another) Ilah because of what this will lead to, and because of the following adversities/perils it (i.e., the existence of another ilah) will necessitate:



**First adversity:** Allah has explained,

"(If there had been many gods), then each god would have taken away what he had created." [Soorah al-Mu'minoon (23): 91]

- i.e. each god will withdraw with that which he has created, he will monopolize and set-apart his own dominion from the dominion of another god – and thus, will take place between them reclaiming, infighting and combat – and Allah is far Exalted from that.

**Second adversity:** (the gods) overpowering each other, each seeking superiority over the others by seizing whatever he can conquer, and the mightier god overcoming of the weak god, as Allah said,

"some would have tried to overcome others!"

[Soorah al-Mu'minoon (23): 91]

– and far Exalted is Allah from what the Dhalimoon say!

**Third adversity:** Corruption in the heavens and earth and the creations in them as Allah says:

"Had there been therein gods besides Allah, then verily, both would have been ruined. Exalted be Allah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!" [Soorah al-Anbiya (21): 22]

(So,) there being another god will necessitate that each one of them will be all-Able to withdraw (his creation) due to the authority to dispose (his creation), and there will be infighting and disagreement, and due to this, there will occur corruption in the earth and the heavens and what is in them – and Allah is far Exalted from this.

And, it is not permissible for the Muslim - especially those who lack knowledge and understanding - to enter into discussions and arguments with these skeptic and misguided people because his lack of knowledge will;

- cause doubts within himself,
- make him unable to reply (the opponent),
- make him incompetent of establishing a strong opposition,

- make him incapable of making the opponent appear in a weak position

and Tawfeeq (guidance) is from Allah, and May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

## **Zain Bikha**

### **No Shame... No Remorse... No Discretion**

Not only does Zain Bikha produce Music but also believes that he is doing an Islamic service by doing so, and encourages the Muslim youth to express themselves by means of Music.

He considers this to be a means to Dawah, in accordance with, in his words, "the prophetic art of communication", and a way to accomplish the higher goal for which mankind was sent on this earth (i.e. as an Ibaadah).

In essence, he is one more in the line of entertainers, who feel no remorse for their wicked profession, rather they are in a delusion that their overtly haraam actions are a means to the pleasure of Allah.

In 2010 at the "Families Relief" event in the UK, Zain Bhikha asked a little girl who her favorite singer was?

When she replied, "Hannah Montana", he sang a popular song "The Climb" from the movie.

Visit <http://www.ZakiriLogic.com> to watch this clip

(Hannah Montana is an American television series that focuses on a girl who lives a double life as an average teenage school girl by day, and a famous scantily-dressed pop singer by night. In other words, every Muslim parent's nightmare, who struggle to keep away evil un-Islamic influences from their teens.)

At the same time, one finds Zain Bikha at Muslim schools interacting with Muslim children and influencing their vulnerable minds with his

heretical ideas, and he is seen promoted lavishly on Peace TV, teaching "Islam" to kids via singing, dancing and drums.

## **Excerpts from Zain Bikha's 2008 interview** with, "The Revival (voice of the Muslim youth)" magazine.

When asked about his inspiration, Zain Bikha said,

"... I lost a very close friend of mine. And that was the first kind of turning point in my life. Mortalities are brought face to face and you start thinking; well, I am going to die so what's the purpose of living? And what are we suppose to do with our time here? And that's when I started pouring myself into song writing because that is all I knew ever since I was young."

Interviewer: Do you try to convey any particular message through your Nasheeds to the audience?

Zain Bikha replied:

"... I am simply conveying to them my thoughts, feelings and emotions which is what people relate to.

I hope, reflecting on my music, I have encouraged more young people to use the medium of music or even other creative sources like poetry, creative writing, short stories, stuff like that to voice their thoughts, emotions and feelings and let themselves be heard..."

Interviewer: "A lot of the youth would love to be following the path you chose to walk. But their parents may not necessarily see it as a conventional way to go about things..."

Zain Bikha:

"... something I would say to any young person is that even if it's not music, choose something creative. There is creativity in us all. We just need to start to tap into it. Be aware of the inspiration around us; from a little insect to a beautiful sunrise it can be an inspiration leading you to write about the greatness of the creator..."

"In South Africa we've been running workshops especially the workshops we arranged for fifteen high schools across the country; it's amazing what young people were able to write from their hearts..."

Asked about his son's singing career, Zain Bikha said,

"... So Alhamdulillah, we got Abdul Malik from Native Deen to work with him and they wrote a fantastic song about drugs and you know that's really the prophetic art of communication - the way of the Prophet. He didn't change his message but changed the delivery of his message to suite the audience..."

"...I am encouraging him to write from the heart because I think if you put a young person up on stage to be a role model it is much more powerful than someone like me who is older so people can relate to him and say 'If he's doing it, then why can't I do it?' And that's important. We need to have younger people as role models especially in the Muslim world. And that's what I am encouraging him to do Inshallah."

Interviewer: "What answer do you have to people who criticize what you do with regards to music being forbidden in Islam and stuff?"

Zain Bikha:

"...And the one thing that I do know is that this is a very cloudy topic; it's not clear. It's something that has various different opinions across the globe and I respect somebody who chooses an opinion.

But I also have my viewpoint, and Alhamdulillah, I have seen the results and the effects it has especially on young people, who are most vulnerable when it comes to music especially negatively.

So to provide something positive for them Inshallah will... well, what can I say, I've seen the results. I have no qualms about what I am doing..." [end quote]

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## **Statements of the Scholars concerning Modern Nasheeds**

Shaykh Muhammad ibn Saalih al-Uthaymeen (rahimahullah) said, "There has been a lot of talk about Islamic nasheeds. I have not heard them for a long time. When they first appeared, there was nothing wrong with them. There were no duffs, and they were performed in a manner that did not involve any fitnah (corruption), and they were not performed with the tunes of haraam (impermissible) songs.

But then the nasheeds changed and

- we began to hear a rhythm that may have been a duff or it may have been something other than a duff, and
- they began to choose performers with beautiful and enchanting voices,
- then they changed further and began to be performed in the manner of haraam songs.

Hence we began to feel uneasy about them, and unable to issue fatwas stating that they were permissible in all cases, or that they were forbidden in all cases.

If they are free of the things that I have referred to, then they are permissible, but if they are accompanied by duff or performers are chosen who have beautiful and enchanting voices, or they are performed in the manner of indecent songs, then it is not permissible to listen to them." [Al-Sahwah al-Islamiyyah (p. 185)]

Shaikh al-Albanee (rahimahullah) said, "There may be another sin involved in that (i.e., nasheeds), which is that they may be performed in the manner of immoral songs and performed according to the rules of eastern or western music which makes the listeners enjoy it and makes them dance and behave in a foolish manner. So the aim

becomes the tune and the enjoyment thereof, and not nasheed per se. This is a new error, and it is an imitation of the disbelievers and immoral people.

That may lead to a further error, which is imitating them in turning away from the Qur'aan and forsaking it, and being included in the general meaning of the complaint of the Prophet as Allah says, "The Messenger will say, 'O my Lord! Verily, my people deserted this Qur'aan (neither listened to it nor acted on its laws and teachings).'" [Soorah al-Furqaan (25): 30] [end quote from Tahreem Alaah at-Tarab (p. 181)]

Read about, 'Are Modern Nasheeds which contain Tunes and Vocal Sound Effects Permissible?' from the words of scholars at <http://www.ZakiriLogic.com>